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ABSTRACT

These proceedings focus on the role of the liberal arts in the development of leadership, focusing on college programs and activities designed to enhance the leadership skills of college students. Four keynote addresses are reproduced: (1) "Empowering and Collective Leadership" (Helen S. Astin); (2) "Jefferson vs Higher Education" (Don Bigelow); (3) Jacob Heilbrunn; (4) "Leadership According to Micah" (Patrick McDonough). Also included are a discussion session between Francis Moore Lappe and Paul Martin Du Bois and 33 abstracts of seminars, poster sessions, workshops, and other programs developed by faculty and institutions to provide leadership training to college students. The abstracts are one to two pages in length and contain a description of the activity or program. Most abstracts also include the name, address, and telephone number of a contact person. (MDM)

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# Leadership & the Liberal Arts

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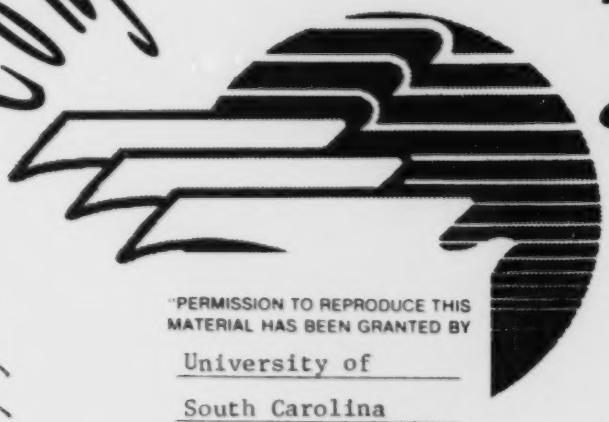
## Conference Proceedings



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*October 7-10, 1994*
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# Leadership & the Liberal Arts

## Conference Proceedings

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## Empowering and Collective Leadership[1]

**Helen S. Astin**

For the past few years I have been immersed in the study of leaders and leadership. Our book, with my colleague Carole Leland, *Women of Influence, Women of Vision* is one of the outcomes of this interest.

The second, is a project "Empowering the Next Generations: New Approaches to Leadership and Leadership Development" funded by the Eisenhower Leadership Development program of the Department of Education under the direction of Dr. Don Bigelow.

While the study of leadership has always been a popular and often times an urgent topic in the thoughts and writings of many, it has become even more popular in the recent years. I am amazed at the number of books that are being produced every year. But in spite of the voluminous work on the subject, leadership still remains an elusive and perplexing phenomenon. The frustration about our limited understanding is aptly portrayed in the words of James McGregor Burns "... leadership is one of the most observed and least understood phenomena on earth." Similar attitudes are revealed in the pessimistic statement in the opening remarks of Bennis' and Nanus' book on Leadership. "Never have so many labored so long to say so little. Multiple interpretations of leadership exist, each providing a sliver of insight, but each unearthing an incomplete and wholly inadequate explanation." Thus in spite of this large and impressive body of literature, our understanding is limited and the search continues. And while there is a large body of work on leadership these studies leave us to grapple with several significant questions: Do traditional institutional structures perpetuate inequities? Does the "great man" theory suggest that leadership is finite, that only some have it, while most do not, especially women? Is the traditional notion of power as the control of resources, or the traditional concept of a leader as one who occupies a high position, a hierarchical representation of leadership that defies the notion of empowering and collective leadership? Does the paradigm of leader-follower further reinforce a hierarchical conception of leadership?

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[1] Address given at Marietta College, October 1994.

In our own work on leadership Carole Leland and I looked for some unconventional views about it and for some new cues and opportunities. In the early 1980s, we heard people beginning to discuss leadership in terms with which we resonated -- vision, personal commitment, empowerment, and risk. This was in major part the language of the modern women's movement. We realized that the period of social change we had been witnessing and participating in offered leadership by women and for women as a new way of conceptualizing the meaning and model of leadership for social change. Thus we were prompted to undertake an in-depth study of seventy-seven women whose passion for justice and equality and whose leadership propelled remarkable achievements on behalf of women.

Our major goal in this project was to study the process of leadership for social change and to develop a conceptual model based on the experience of the leaders in the study. We believed that such a model could be useful in future studies of leadership and in the practice of leadership. We felt that by focusing on the process of leadership, on interpersonal relationships, empowerment and collective action, we could contribute both theoretically and practically to the study and practice of leadership.

Our study of these 77 remarkable women resulted in the book I mentioned earlier, *Women of Influence, Women of Vision*. Our book is about women leaders and a social movement. Their personal recollections and stories provide significant illustrations of a leadership that is nonhierarchical and collective. Through them we have seen the passion, the vision, and the personal commitment that have helped the two of us to formulate a unique perspective on leaders and leadership.

Our book is also about legacies. It reminds us that these leaders' actions were far-reaching, especially in matters of equity and inclusion. In many ways, the study is a personalized history of the struggles that brought about opportunities that many of us enjoy today.

We began our study with the premise that leadership is a creative process in that it differs from management, in that management is a process of maintenance. In other words, leadership manifests itself when there is a goal or action intended to bring about change in an organization, an institution, the social system; a change that would improve people's lives.

While to manage is to ensure that the system functions to its optimum level, leadership is a creative process that results in change. We conceptualized leadership as the actions and behaviors of women who worked toward changing social institutions in order to improve women's lives.

The three constructs we found to be very useful and appropriate in the formulation of our conceptual framework for the study were:

1. That Reality and Knowledge are socially constructed (our different experiences and beliefs result from social constructions, such as gender and class, and our knowledge about any complex social phenomenon such as leadership is strongly influenced by the social, cultural, and historical context.
2. Interdependence (people interact, are invested in one another, negotiate with one another).
3. Power resides within each individual. Thus, if we accept the reality of interdependence, then leadership can be viewed as a process of collective effort, rather than in terms of one person (leader) with specific attributes, a person who leads others.

And if power resides within each one of us, a leader does not have to exercise power over others (read control), but she can mobilize power and engage in leadership activities that empower others—that is power with others, or shared power.

With these parameters in mind, four elements in understanding leadership become essential. 1) The context within which leadership takes place, be it an institution broadly defined, for example, an organization, the family, or the scholarly enterprise; 2) the leader, the person as a catalytic force or facilitator; 3) the processes such as empowerment and collective action; and 4) the outcomes, desired change in the institution or organization, change for the common good.

Thus, leadership is a process by which members of a group are empowered to work together/synergistically toward a common goal or vision, that will create change and transform institutions, and thus improve the quality of life. The leader as a catalytic force or facilitator is someone who by virtue of her position or opportunity empowers others to collective action towards accomplishing the goal or vision.

While in popular usage "leader" is often someone who has a position, in this model, leaders, can be both positional, i.e., directors, heads, chiefs of organizations and institutions and nonpositional, e.g., members of a group working together toward social change.

Thus, our study and its theoretical framework represent an effort to break away from earlier conceptual models and studies of leadership by redefining who a leader is beyond her on his position; by identifying the ends or outcomes of leadership—in this case, societal changes on behalf of women; and by analyzing the processes of *empowerment and collective action*.

From our perspective we view the process of empowerment and collective action as the cornerstones of leadership. Collective action is the synergistic behavior in the sharing of responsibilities, the distribution of tasks according to each group member's unique talents, knowledge and expertise. And empowerment is the process by which the team emerges and functions collectively.

In my search for a better understanding of the concept of empowerment, I turned to the work of Carl Rogers and his person-center theory and practice.

I discovered Rogers in 1954, as I began my graduate studies. His book on Counseling and Psychotherapy, published in 1942, had a profound effect on me. It instilled in me the belief in the goodness of the person and in her capacity to be a self-realized person. In his words, "what I am is good enough if I can just be it." I rediscovered Rogers in 1961 when I first began teaching. On Becoming a Person had just been published. Reading it and asking all of my students to read it as well, no matter what the course was, shaped my view, and hopefully their view, of education and the value of the student as the source of her own growth and learning.

I rediscovered Rogers when I began my work on leadership. In continuing to search for further understanding of the concept of empowerment I found two of his latest books; one on Personal Power and the second on A Way of Being. Both were very helpful in articulating for me the process of empowerment. In Roger's words, "Persons who are changing institutions (read leaders), do so by trusting their own power; they do not feel a need to have 'power over' and they are willing to foster and facilitate the latent strengths in the other person. Rogers' person-centered approach is the essence of empowerment —it never takes power away from the person. And

empowerment is the process by which a leader provides a climate in which each group member in the collective participates equally in planning and carrying out the activity.

Rogers suggests some process elements that empower others. They are:

1. Giving autonomy to persons and groups
2. Delegating and giving full responsibility
3. Freeing people to do their thing
4. Expressing own ideas and feelings as one aspect of the group data
5. Facilitating learning
6. Stimulating independence in thought and action
7. Accepting the 'unacceptable' and innovative creations that emerge
8. Offering feedback and receiving it
9. Encouraging and relying on self-evaluation
10. Finding rewards in the development and achievement of others

By empowering others, power is distributed, and the organization becomes a collective organism in that power is experienced by each individual as residing within herself or himself.

In the model of leadership that emerged from our study we underscored the nonhierarchical nature of leadership and the view that the leader is a catalyst and a facilitator who enables others to act collectively toward the accomplishment of the common vision.

Collective action, passionate commitment, and consistent performance were the essence of leadership exhibited by the women in our study.

Collective Action. Virtually all of the women in the study conceive of leadership as a process of "working with people and through people." All along they acknowledge the thoughts and energies of others who had helped them or who laid the groundwork for their labors.

". . .Things that I accomplished. . . not one of them did I accomplish alone. . . There were other women working with me." They use power collectively.

Passionate Commitment. As agents of social change these leaders took action because of an acute awareness of injustices in our society. They share strong convictions and commitments to social justice and change. Many of them, veterans of social movements and causes--labor, peace,

civil rights, anti-war, wages, housing, jobs, education--took advantage of or created opportunities to solve problems and to make a difference. Their passion comes in part from direct personal experiences: witnessing or experiencing discrimination. Their values stem from their roots: grandparents, parents, or relatives who also cared passionately about social justice.

Consistent Performance. How did they go about initiating change? First, they identified problems and accepted complexity as both a challenge and an opportunity. They developed a network of like-minded people and worked together within the system to transform it. Their specific qualities and strategies are clarity of values; trusting others; doing one's homework; and listening and empowering. I will return to this later on. Their styles rely greatly on self-awareness and interpersonal and communication skills.

John Gardner in his book on leadership (1990) indicates that for leaders to function in the complex world of today they need four critical skills: agreement-building; networking; exercising non-jurisdictional power; and institution building. The women leaders we studied indeed demonstrate these skills. They are agreement-builders: "To change things at the university it required that faculty and students united." "The way to make a decision and make it stick is to listen to all constituents." They network: "Change occurs by hard work, by inspiring people to form a vision, by networking and having people come together to accomplish change." "We had power jointly as a group."

They exercise non-jurisdictional power: "Command isn't leadership. Command you get by virtue of your office. Anybody can command who's got the office." "I am not hierarchical. I'm much more comfortable by trying to create consensus. I may say that we as a group have to do something." They are institution-builders by empowering their co-workers. "Your job is to get them to do their best. . . You have got to make them feel good in order to get them to be effective." "I believe so strongly in delegation and I believe so strongly in letting people move it along as far as they can, I am a delegator and a supporter."

In response to the question about strategies for change, the women leaders in our study identified three key ingredients: Be clear on your values; be a good listener; do your homework. Let's briefly look at each of these.

Values: The role of values in their leadership was articulated in terms of the vision that guides their behavior. These leaders see their primary role as one of providing vision, and having a point of view that articulates clearly an institutional mission. Trust and integrity were words often used by them. Building trust, trusting others, maintaining your integrity (if you do so you never get trapped), commitment to human rights and justice, were the values they espoused.

However, it is not enough to have a vision, the issue is how do you go about sharing that vision, empowering others and creating a collective that shares in the vision and acts to bring about the desired change. Listening and learning from others and giving credit to others are the essential strategies in empowering others.

How to Listen and Empower: What is refreshing as one listens to their voices is their openness. They are non-defensive and they value their coworkers. If you value others, you listen to them, you trust them, and you are open to their pointing out the problems or your mistakes. Recognizing that leadership requires collective action, you choose your coworkers to complement your talents, you reward them, and you give them feedback.

The process of empowerment as described by the women leaders in our study includes four key behaviors.

1. You meet people on their own turf and you listen.
2. You hire strong people, people who complement you; and you are not defensive; you let them point out problems and mistakes.
3. You make them feel good; you give them feedback, you make them visible; and you give others the credit they deserve.
4. You value collegiality, thus you consult with others a lot and you work through consensus.

> As one leader, a university president said: "I brown-bag lunch with each department. I always tell them 'this is your hour. What you want to brag about or complain about, or be sure that I know about'... I listen and try to build bridges of communication... I do listen hard and I think I learn from what I hear and I do not come in with lot of preconceived notions about what we ought to do." Listening; listening a lot.

Having strong people or people that complement you is not threatening. These leaders are confident and they know themselves well enough that they appreciate other people's strengths. They are not competitive, they are cooperative.

> (And I quote:) "I think that the most important thing is to recognize what you are good at and what you are not and be sure that you hire people around you who will fill in the gaps."
>
> (Another one said:) "I like to work with very strong people. I enjoy that. I don't find that of any threat... I believe so strongly in delegation and I believe so strongly in letting people move it along as far as they can. I am a delegator and a supporter."

They give praise, and credit to where credit is due. They provide feedback and they reward their coworkers.

> As one said: "...If someone in this room is a member of a junior or senior staff and has made a suggestion that was a good one, they would be publicly praised for it. And I would not take it away from them. It would be theirs and they would get the praise."

But most important is that they believe in the collaborative, collegial style of leadership and in the importance of reaching consensus.

> They empower by enabling others to do their best: as one said, "One of the things I find very important to do is to get, whether they are staff or faculty, people to do things they have no idea they can do."
>
> "I am interested in enabling very good people to do their work with great freedom."

In other words, you give autonomy; you delegate; you free people to do their thing; you facilitate learning; you offer feedback; and you find rewards in their achievement.

Another principle they follow is: Do Your Homework: The importance of being prepared, knowing what you are talking about, doing your research, planning a lot, developing a blueprint, doing your homework. Having a vision and being a good listener has to be coupled with being always prepared by having done your homework.

Their motto is: ..."Build trust and know your stuff."

They use internal and external resources to gain perspective and information and they are learners; they are students, learning about themselves, the institution, and the process of leadership.

What about the issue of power and influence? If we were to conceptualize leadership in hierarchical terms and use the leadership model to portray the relationships that exist within

institutions and organizations, then the term power provides a useful tool in analyzing leader decisions and actions. Thus the positional leader can be viewed as someone who has authority and as someone who controls information and resources in order to accomplish his goals or wishes. In other words, she is someone who can and is exercising power over others as he or she "leads."

Our conception of nonhierarchical leadership, however, and the framework we used in the study looks at leadership as a process of empowering others and as a means of creating a collective that acts toward the accomplishment of a shared vision or goal. In order to get some further empirical evidence that illustrates the process of empowerment and collective action, we asked the respondents about the role of power in leadership: "Do you think of yourself as someone who has or had power?"

Each one of our respondents talked about having influence rather than power. Influence was preferred because it was seen in interpersonal and in value-oriented terms. They recognized that by virtue of their position, such as, being the president of an institution, they had authority and that others attributed power to them. In essence, positional authority creates symbolic power. However, they used their position as a power base to influence, to bring about change, and to develop networks that in turn become the powerful agents of change. In other words, by empowering others they were able to create a collective that worked synergistically (synergisis is indeed collective power-energy that is the result of combining efforts).

Power was viewed as a relational process.

As one said: "We had power jointly as a group."

In the collegial style of leadership they do not need power in the form of control but rather power in the form of empowerment.

> "[leadership] takes place when a certain combination of elements come together, where something needs to be done and enough people want to do it, and there's the right combination of people that have the ideas and the people who understand the process... leadership you earn by being able to put together that right combination of things so that people are doing what they want to do."

And now let me turn briefly to the conceptual basis of our Eisenhower project entitled "Empowering The Next Generations: New Approaches to Leadership and Leadership Development."

Our study of Women of Influence, Women of Vision provided numerous insights about how we may go about designing a leadership development model.

Two other studies by my partner and colleague Alexander Astin also provided information and guidance early on in our thinking about the design of such a model.

In 1980 Alexander Astin and Rita Scherrei in a book entitled Maximizing Leadership Effectiveness, examined the effect of different approaches to leadership on faculty and college student outcomes. The study looked both at types of administrations as well as characteristics of institutional leaders. Uniformly favorable experiences and outcomes among faculty and students were associated with institutional leaders who were "egalitarian" in their approach and whose overall administrative style was characterized as "humanistic." The most negative outcomes were associated with hierarchical administrations and bureaucratic leadership styles.

In a more recent study reported in (What Matters in College? Alexander Astin found that one of the most potent sources of influence on the undergraduate college student's leadership development is the peer group. More specifically, the single most potent source of influence on leadership development among college undergraduates appears to be the amount of interaction that students have with each other. Enhanced leadership skills are also associated with participation in volunteer work, tutoring other students, and participating in group projects with other students.

As we began our work we were further informed by the work of many others who questioned traditional conceptions of leadership and who saw the need for reimagining leadership as a more inclusive and collaborative effort (to name just a few; the work of Bensimon and Neuman about Teams and Teamwork; Bryson and Crosby about Leadership for the Common Good; Drath and Palus about Leadership as Meaning Making, and many others).

We began our work on the Eisenhower project this past January. The working group on this project, renamed the Working Ensemble, is composed of nine Student Affairs educators from around the country and the UCLA team. Carole Leland has also been a part of this team. Thus far our work has produced a process model of leadership designed to be used, tested out, modified and refined by anyone engaged in leadership development efforts on campus. Moreover, the model is designed to engage students in activities and experiences that will help them not only to clarify

their held values, but also to inculcate in them specific values, attitudes and behaviors that undergird the model.

We believe that knowing and appreciating oneself is essential to any one's ability to appreciate and trust others, a critical element in collaborative work. Also learning and understanding and practicing collaboration are essential in bringing about change that serves others—the essence of our model. This conception of leadership and leadership training provides a frame which we hope will change the more traditional definition and practice of leadership. This frame emphasizes the relational aspects of leadership and proposes a process to help individuals move from self-reflection to collaboration, to self-reflection again, as a continuous cycle of learning that results in increased involvement and action.

The model emphasizes both the personal and interpersonal dimensions of leadership. By "personal" we mean self-awareness and congruence: understanding one's salient individual characteristics, personal integrity, self-renewal, openness to learning, and establishing a personal focus or purpose. The "interpersonal" dimension includes communication skills, coalition building, respecting others, collaborating, listening and empowering others.

We believe that the arena of community service, be in the institution or the larger community, provides an especially rich and appropriate context for engaging students in self learning and in developing action strategies that benefit others. In other words this model is geared fundamentally to a value of service to the institution and/or community, and it is action oriented with a goal of helping the institution or community to function more effectively and humanely.

In the many hours of discussion and deliberation, our working group identified seven key concepts for this leadership model; the seven Cs.

1. Consciousness of self through self reflection: such self reflection can lead to self awareness of values, emotions, attitudes and beliefs that motivate individuals to action.
2. Congruency refers to thinking, feeling and behaving with consistency, genuineness, authenticity and honesty toward others.
3. Common Purpose means to work with shared aims and values. It implies the ability to engage in collective analysis of the issues at hand and the tasks to be undertaken. It

means that all members of the group participate actively in the articulation of the purpose and goals of the leadership activity and share in the vision.

4. Collaboration is the way of empowering others and self through trust. Collaboration can occur when one has trust in the diversity of multiple perspectives and the power of that for creative solutions and actions.
5. Citizenship is an essential ingredient in that the self is connected to the environment and the community and that this interdependence is a responsibility of all involved in the leadership effort. Citizenship, recognizes that democracy involves responsibility as well as rights.
6. Commitment to the service task implies intensity and duration. Commitment is involvement in the activity and its intended outcomes. It is the energy that drives the collective effort.
7. Change is the ultimate goal of the creative process of leadership—to make a better world and a better society for self and others.

Our proposed model is based on five premises:

1. It is intended to be inclusive, in that it is designed to enhance the development of leadership qualities in all students: those who hold formal leadership positions as well as those who do not, and to promote a process that is also inclusive and that actively engages all who wish to contribute. We see leadership as a process rather than position.
2. The model explicitly promotes the values of equity, social justice, self-knowledge, personal empowerment, collaboration, citizenship, and service.
3. "Service" and "service learning" provide powerful vehicles for developing student leadership capabilities in a collaborative environment. Learning happens by "making meaning" of life experiences.
4. While the model is designed to assist professionals in the field of student affairs who are engaged (or wish to engage) in facilitating leadership development among students, we believe that it can also be useful to faculty and academic administrators or to

students who are interested in undertaking leadership development projects on their own.

5. The proposed model is only one of many possible models of leadership development. It is presented as a working framework that is subject to regular revision and refinement based on the experience of those who use it. Practitioners and students may well find certain elements in the model to be more applicable or relevant than others.

The two main goals of this model are:

(1) To enhance student learning and development; more specifically to develop in each student participant greater:

a. Self knowledge: understanding of one's talents, values, and interests, especially as these relate to the student's capacity to provide effective leadership for social change. (**consciousness of self and congruency**)

b. Leadership competence: the capacity to mobilize oneself and others to serve and to work collaboratively to effect positive social change. (**common purpose; collaboration**)

(2) To provide service to the institution and/or community. That is, to undertake actions which will help the institution/community to function more effectively and humanely. (**citizenship; commitment; change**)

Later this month we are bringing together about 20 professionals representing "various higher education and student organizations and 10 students to review our proposed model.

Our hope is that these colleagues from the field will help us clarify, revise, correct the ideas in the model and provide guidance to us of how we may test the model's viability as a process model in designing leadership development efforts.—

Thank you!

Don Bigelow
2901 Q St.N.W.,
Washington D C 20007

Marietta Speech
(Oct., 1994)

# JEFFERSON vs HIGHER EDUCATION

> "I know no safe depository of the ultimate power of society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education."
> (Thomas Jefferson to William C. Jarvis, Sept. 28, 1820)

We live in the declining shadow of the Enlightenment, at the end of the cruelest and most violent century in history. Simultaneously, we witnessed a decline of civility, the Enlightenment's most subtle gift to Western society. As a result of these and other events, a host of social transformations is slowly being developed, none more germane to leadership studies than the emerging "knowledge society," the center of which is education, and its key: the schools. Meanwhile, in the wake of the burning implications of this and other major developments, Higher Education (especially the liberal arts colleges) continues to fiddle while faculties fight.

Today, Higher Education, with its interest in research, is much the same as it always has been. Scholarship is in the saddle and rides education, seeing neither students to the left nor society to the right. Admittedly, after Sputnik, after the National Defense Education Act of 1958, and because of the flow of federal programs authorized as part of the Johnson Administration's War on Poverty, Higher Education did become somewhat more sensitive to the condition of society and more aware of students' needs. But, essentially, Higher Education has remained unchanged.

Because of the flow of federal programs in the sixties, and an emphasis on "the community," an unprecedented national dialogue on school and society began. Local and state agencies, along with private organizations, joined in the fight against poverty. Spearheading the attack were Title I of the Elementary and Secondary Education Act of 1965, with its aid to "disadvantaged" students (first identified by this Act), and the Office of Economic Opportunity with its direct assistance to communities and cities.

The war, however, fizzled, and the disadvantaged became dropouts. Community Action disappeared, and schools continued to decline. In 1983, learning once again the "Nation was At Risk," the schools were given sporadic, if minimal, attention. In 1991, a

federal strategy (AMERICA 2000) for school reform was devised to make "this land all that it should be." Meanwhile, society-at-large and Higher Education itself were all but ignored, except for the continuation of student assistance. An oasis, the university remained much as always, surrounded by communities largely made up of the urban and rural disadvantaged and those other communities into which, increasingly, the suburban professionals moved.

In the last decade or so, one could detect a modest change in Higher Education. Alexander W. Astin, a scholar and professor of Higher Education at UCLA and a member of the inner circle of the Higher Education Establishment, gave a lecture (Oct, 1994), in which he spoke of having observed "certain stirrings" in Higher Education to which he attached considerable importance. Certainly, by the eighties, colleges had became somewhat more sympathetic to reform efforts, and many were engaged in various cooperative efforts with some schools and communities.

Among such efforts were "partnership" programs (e.g. Education and Business) and programs in literacy and Service Learning. Campus Compact, a well-known and successful national program for undergraduates, offered a variety of services to the community involving hundreds of students. Leadership Studies--following Black Studies and Women Studies on campus-- also made their appearance. Mostly, they were designed for student leaders engaged in campus activities. But nothing brought Higher Education and society closer together than their common interest in ecology and environmental affairs, on and off campus. Indeed, at long last, Higher Education was making an effort to reach out to "out there."

Suddenly, lots of undergraduates were engaged in various activities, all coming together under the rubric of "citizenship." This experience underscored the need for a better balance between theory and practice since the emphasis was on the application of knowledge, i.e., service. Fleeting as such wide-ranging outreach efforts were, they gave some promise of exploring the nature of a curriculum more broadly concerned with citizenship. In Professor Astin's lecture, after referring to "certain stirrings" in Higher Education, he suggested --something of a revelation, I think-- that it might be "breaking away from [its] long term preoccupation with [its] narrow self-interest." A confession worthy of St. Augustine!

When teaching American history and Western Civilization (or CC, as it was known at Columbia) in the 40s and 50s, I never thought in terms of leaders (as if a special breed) but rather in terms of occupation, such as philosophers, explorers, generals and presidents. They did what they did, and eventually (for a variety of reasons) some became leaders. The question was whether man made the events or events, the man. Carlyle's "Great Man" theory was as close as we came to discussing "leaders." And, except for such men as Alexander, Ghandi and Hitler, it usually appeared as if events had conspired to produce what might be called "accidental leaders."

When I began with the Eisenhower Program, I was surprised to learn that leadership was not only a subject but that it had an extensive bibliography. The 1990 edition of the basic Hand Book of Leadership lists 7500 articles or books, to which a great many have been added-- perhaps 90% of them written by Business School people. An early concern of mine was how to reconcile the notion that their "leadership" could also be one of the goals of a liberal arts education. Any volume of Who's Who In America and all school teachers (since they must have a college education) offer proof that it does produce leaders. Can it be done in one year as well as four years? (Which makes the better leader?) Nor could I forget West Point was founded to teach leadership; or that, since 1914, the Department of Agriculture culture has administered a program in leadership for 4H youngsters and, today, that the 4H has millions of alumni.

Early in 1993, the first competition of the Eisenhower Program was announced. Only after the 135 proposals were rated and ranked did I begin to understand the nature of leadership studies. (1) Leadership skills can be taught. (2) Basic research on leadership was originally done largely by scholars from Military and Business Schools. (3) Social scientists placed undue emphasis, it seemed to me, on politics and on mostly dead leaders. Etc. Soon I traded my initial skepticism for that of a convert. But, as I became more involved in and learned more about this new subject, I assumed a more natural role, that of critic. And it is as a critic that I want to speak to you today. But not about leadership; --(not as a civil servant), and not to this audience!

My concern is the relevance of Higher Education to its students and to society since the two are linked, one the mirror image of the other. When the university began, it was generally assumed that it had a role to play in society. But, by World War I the university changed its position and retreated from its former concern with teaching and its intention to place "the mind in the service of society." Higher Education took a stand it has held ever since. As Page Smith says, it became a "vast academic bureaucracy," one that, instead of stressing the importance of teaching, turned the university into an ivory tower, a citadel devoted to defending "the disciplines." Ignoring its promise "of a society redeemed by scholarship," the university turned inward, narcissist-like, becoming an end in itself. Unremittingly, decade after decade, the university developed a ritual in which everyone has been coopted, a ritual pretentiously called "scholarship."

My friend, the late William Arrowsmith, speaking at the annual meeting of the American Council on Education, described this condition with an exotic and memorable image. "At present," he said --some twenty-five years ago: "the universities are as uncongenial to teaching as the Mojave Desert to a clutch of Druid priests. If you want to restore a Druid priesthood you cannot do it by offering prizes for Druid-of-the-year. If you want Druids, you must grow forests. There is no other way of setting about it."

What Arrowsmith said then is just as valid today. Good teaching remains the raison d'etre of the liberal arts institution. Good teaching, in short, is the single greatest asset of the liberal arts college. It requires a place in which teaching is valued and encouraged. But Higher Education really does live by the slogan "publish or perish." And, furthermore, it has devised a system that encourages throwing the baby out with the bath, a system that also immobilizes many good minds. A 1987 report claimed that "59% of all college faculty have never written a book, and 32%...so much as a single article." Statistics notwithstanding, the point is clear. Emphasis is on research, not on good teaching, which is probably what most teachers do best. Consequently, some teachers are put in a terrible bind since they are unable to play the scholar's designated role. An insistence upon scholarship makes many teachers unhappy campers and, certainly, poor role models. It is debilitating to pretend, spending one's career saluting another's flag.

But other teachers also fly under different flags just as misleading. The academy rewards teachers and students who, according to a 1984 Carnegie study on undergraduate education, are taught disciplines "broken into smaller and smaller fragments." Is the liberal arts college losing out by imitating graduate schools? It appears so. Increasingly, driven by the prestige of professional training, more teachers are becoming specialists. Not only does specialization make it difficult for undergraduates to see "a progressive pattern in their course work," but, far worse, to see "how to relate what they are learning to their lives." (Boyer, 1987)

If nothing is done, the distance between Higher Education and society's needs will become insurmountable. The danger is real. If Higher Education does not abandon its "ritual of scholarship" and assume its responsibilities for the entire educational enterprise, the gap between it and this society will be wider than can be bridged. We will lose any chance of mending society by education here and now, and perhaps forever.

This century-old obsession with scholarship has many ramifications. Its influence has been detrimental to some graduate students and to undergraduates as well. Although more difficult to trace, it also has a real and potential influence on students in elementary and secondary schools. For, not only must all school teachers get their degrees from Higher Education --their right to teach-- but many of them (and many college professors) write the textbooks that usually determine the school curriculum. For these and other reasons, Higher Education has a wide-ranging effect and makes a pervasive impact on what and how students (K-12) are taught. Because of its general indifference, and because many current public and private school reform efforts are mistakenly being undertaken as if they had no association or connection with Higher Education, its influence appears to be less than it actually is. The insurmountable fact is that Higher and "Lower" Education are historically interconnected and inextricably intertwined.

In contrast to its influence on all branches of education (from Head Start through Adult Education), Higher Education has had almost no direct influence on society itself.* It is fairly well isolated, wrapped up as it is in the mysticism of professionalism and the principles of meritocracy (both essential components that link education, society and democracy together). But there is no time to explore them. The question is: how to get Higher Education out of the closet. How to transform it so that it makes a positive and direct influence on society which, increasingly, is dependent upon Higher Education to help solve its problems. Paradoxically, by ignoring the growing number of disadvantaged and ignorant people in society (instead of trying to help them), inadvertently, Higher Education has helped the forces working against democracy.

Because of Higher Education's implicit indifference to society --as is evident by its disinterest in the schools and in the training of teachers, by its deleterious impact on undergraduate education and an emphasis on specialization, and by its apparent lack of interest in developing citizenship as a vital part of the curriculum-- it continues to ignore society's most pressing problem: the gap between the educated and the uneducated. Daily, the gap grows wider and wider, a condition which, as Jefferson warned, will have a potentially devastating result on democracy.

The "ignorance" of which I speak, especially in the so-called information age, by contrast, is so bad that a recent op-ed piece quite correctly spoke of "A Nation of Nitwits." Since, as Mr. Astin noted in his lecture, Higher Education has "played a part in creating" some of the problems in our society and, furthermore, "has the capacity to do something about them," isn't it time for Higher Education to take the first steps in this direction?

Instead of trying to perpetuate itself, the university ought to return to its original idea of placing "the mind in the service of society." Might it not begin by rerouting curriculum development and by building on the appropriate disciplines, create a genuinely interdisciplinary approach to citizenship, one which, while teaching theory, places greater emphasis on helping students to learn more about the art of application, i.e., practice? Aren't there too many specialists, too few practitioners? And hasn't all recent experience indicated that, even before the next century, more people are going to have to be better educated than ever before? Generalists as well as specialists? But, isn't it premature to act as if we can prepare more citizens to meet the new demands of an unrelenting world order, at least until the shift from Emersonian individualism to that of group awarenesss has more universally been acknowledged? Or, to be more precise, as Benjamin DeMott has noted, not before society has undertaken "the arduous task of reinventing much liberal arts education under the aegis of a new democratizing consciousness?"

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*Among exceptions to this are doctors, lawyers, engineers, etc.

Any such change in direction requires leadership. Given these conditions, why not by the leaders of leadership studies? Uniquely, they have the required tools and talent and they understand the basic relationship between education and democracy and between students and society --the twin assumptions of leadership studies. Are not these truths self-evident?

Additionally: are not leadership studies a catalyst for change? --are they not rooted in Jeffersonian democracy? --are they not basic to the idea of citizenship? --are they not directly involved with service? --are they not naturally interdisciplinary? --are they not unusually suited (albeit indirectly) to aid people in developing values for and by themselves? --are they not flexible? And --are they not applicable to any group? (e.g., elementary and secondary students to whom almost no attention has been given and with whom the greatest opportunities exist?) If such a list as this one were acceptable to the profession, then, instead of developing theories and expanding its bibliography, wouldn't it behoove the leaders in leadership studies to get on the ball and begin to develop an educational strategy?

By spinning such a scenario, I want to make the point that leadership studies have the potential to influence, if not to change, the curriculum at all levels of education. But, although such a prospect exists, today's problems make it even more unlikely that any single or direct line of action can alone do whatever needs to be done. On the one hand, there is the emerging "knowledge society," with its complex and often negative implications for the educated and uneducated alike and, on the other hand, there is the expanding, technologically driven, so-called, and much exaggerated, information age, with its bewildering implications for everybody. They can only exacerbate rather than ameliorate the growing tension between individualism and society, a society that has not yet learned to live with its lost civility and new violence. Added to which are the inevitable and unknown consequences of the continuing bombardments that will result from the expanding interconnectedness of global finance, all of which will force new requirements upon an old system of education.

In sum, there is a clear and present danger to students and everyone else in a sorely messed-up society that might go down the tubes because its chief engineer in-charge-of-teaching and-learning --Higher Education-- is not functioning properly. The stage is set, the players in place. When will the curtain go up?

By now, I expect it is clear I'm not making these charges against Higher Education simply because most of the 39 Eisenhower Leadership projects are located on a college campus! Nor because most faculties appear to be ignorant of, or indifferent to, leadership studies. Faculties have a right to their ignorance, and to say what they want. What I am reacting to, however, is their unwillingness to examine leadership studies and, without evidence, dismiss

them out of hand as not belonging in the curriculum. This is so typical, so parochial, so predictable and so dangerous, that it requires a second look. For those of us --of whom I am one --who challenge the status quo in Higher Education (for any of or all the reasons I've given), I urge you to challenge some of the high-handed and anti-democratic positions Higher Education has taken.

There are many examples of its ability to obstruct or destroy that of which it disapproves or fails to understand. The classic example is Teacher Education which Higher Education has ignored for most of this century. "Benign neglect" this is not. Rather, it is a reflection of Higher Education's indifference to good teaching and, by extension, to the training of teachers. Meanwhile, the teachers in Teacher Education have become second-class citizens, neither fish nor fowl. The damage is done, some of which is reflected in the schools. For too long Teacher Education has been left twisting slowly in limbo. Here is still another opportunity where leadership studies may intervene to advantage.

For most of this century, Higher Education has been ruled by a triumvirate; an unholy trio composed of three unequal parts. First and most important, the lobbyists, which are the professional associations and organizations that represent all the disciplines and most of the teachers in education. Second are those in command positions: the graduate and professional schools. Third --last and increasingly, the least important-- the liberal arts college.

For the last 30 years I've referred to this triumvirate as the High Church --because of the strong resemblance between professionals in Higher Education and the monks in the Medieval Church and the hierarchy as well. Like its model, the High Church controls the destiny of the society that supports it. (It appears to be far more transactional than transformational!) A quick look at the politics of Higher Education indicates that although the American Council on Education represents all the major institutions in Higher Education, chief among its constituencies is the influential Association of American Universities, whose membership, led by Harvard, Yale, Princeton, Stanford, includes fifty or so of the most powerful research institutions in the country.

Still, events control even the most powerful. Already it's apparent that within this triumvirate, the liberal arts college may be the first big loser; community colleges (now about 1200 of the 3400 institutions of higher education), the big winner. Dominated by the university for the last century, the liberal arts college has had no recourse but to join it. By putting emphasis on the prestige of research and specialization (even if no less on teaching), many institutions have taken a step towards losing their unique status (i.e., that of "the liberal arts" and "good teaching"). Then, there is the competition from below, so-to-speak, i.e., the emerging force of the community colleges which is still to be reckoned with.

The big squeeze is on. How will the small liberal arts college survive? Can it? Perhaps, by becoming a boarding school for professional education? Or, maybe, by imitating the university even more than now? Or, by becoming more and more vocational? Or by joining the community colleges? How can it any longer afford to offer simply "good teaching?" Yet that is its hole card. One remedy, of course, is always at hand. An institution can accept more freshmen if it is prepared to accept more students who are not yet considered "college-material."

Invariably, I follow Emerson's advice not to "quote some saint or sage." Nevertheless, it is important that you hear again from Professor Astin: "I guess what I am really suggesting here," he says towards the end of his lecture, "is that the future of American democracy is to a certain extent in [the hands of Higher Education] and if we want to do anything to improve the current state of democracy, we have to change some of our ways of doing business." Since he speaks with an authority I do not have, and since this statement sums up one of the two main purposes of my talk, it was essential to ignore Emerson's advice.

Does anyone doubt that it is time for Higher Education to change its ways? --all of which are instant reminders of its stubborness about scholarship, its arrogance about the disciplines, its ignorance about pedagogy, its unwillingness to put teaching up front and its almost total lack of concern about the state of society and --here I am using Jefferson's words-- its need "to inform [the people's] discretion by education," since the people are the only "safe depository of the ultimate power of society."

Given the present condition of Higher Education, it seems to me that nothing symbolizes more vividly the notion that we are now closer to the end of the Enlightenment --at least, closer to its end than when I began.

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Jacob Heilbrunn
Lecture at Leadership and the Liberal Arts Conference
Marietta College, Marietta, OH

Former Supreme Court Justice Potter Stewart once said that justice is like pornography--we know it when we see it. Something similar might be said about leadership--we follow it when we see it.

Today there doesn't seem be much to follow. A government that, like business, is down-sizing doesn't fill many hearts with passions for the grand projects of yesteryear--the New Deal or the Great Society. If there is a call for leadership, it is being called for on the local level--a new version of Jeffersonian democracy as opposed to the top-down national model of Hamiltonianism.

Given the uncertain mood prevailing around the country perhaps it should not be altogether surprising that even the mere study of leadership has become the target of various broadsides. In July 1993, literary editor Leon Wieseltier in the New Republic dismissed the managerial study of leadership as foisting a palpably artificial sense of unity on society. Ridiculing Hillary Clinton's call for a "politics of meaning," he traced its pedigree to the "total quality management" nostrums espoused by the management guru W. Edwards Deming.

Most recently, Benjamin DeMott, a Mellon professor of Humanities at Amherst College, depicted the leadership studies as a racket cooked up by academics to hoodwink the American people and the federal government. Writing in Harper's, DeMott recounted that while serving on an academic panel in Washington, "I was

introduced to the leadership-studies cult, a no-less-perfect specimen of late-twentieth-century academic avarice and a precise depth gauge of some recent professorial descents into pap, cant, and jargon." DeMott concluded that the very idea of leadership studies carries with it an anti-republican, mugwumpish fear of the masses that dilutes our "democratic essence."

Don't believe a word of it. Exposing high school and college students around the nation to notions of leadership as well as busing them into the Washington to visit the State Department, Pentagon, and Congress is in the best American egalitarian traditions. There is also something a little
bewildering about scoffing in the name of individualism at studies directed toward improving the lot of employees.

No doubt the breezy how-to tips contained in tracts like A Passion for Excellence or Management Secrets of Attila the Hun inspire little confidence in the field of leadership studies. Still, it is easier to deride than to decipher the study of leadership. The recent efflorescence of leadership studies, coupled with the popular tracts, has disguised the fact that despite its shortcomings--and they are glaring--the genre has a more robust (and respectable) intellectual history than The One Minute Manager might suggest. Theorists of leadership, in fact, can point to a number of accomplishments.

For a start, they have effectively addressed the question of leadership in public administration, business, and the military. The study of relations between workers and employers in an effort to

ameliorate relations between them and to increase the effectiveness of organizations has been particularly valuable. Even more importantly, the field has attempted to immunize Americans against what John Gardner, a founding chairman of Common Cause and a professor at Stanford Business School, has astutely diagnosed as the "anti-leadership virus." By simply stressing the importance of creative leaders, it has provided a potent antidote to what Brooks Adams termed at the turn of the century the "degradation of the democratic dogma."

But leadership does have its problems. In my view, one of the chief ones is that the field continues to reflect many of the positivistic certainties of early social scientists. The notion is that human behavior and traits can be abstracted, defined, and even quantified. Well, I doubt it. But leadership studies has made a contribution. To study the rise of leadership studies is to realize that both its successes and failures have advanced our understanding of the phenomenon of leadership.

Consider the evolution of the field. The scientific study of leadership has its origins in the work of one of the founding fathers of sociology, Max Weber (1864-1920). A polymath who came to the study of sociology via law, Weber set the questions of authority, status and legitimacy in the context of religion, politics, and the military. Weber, who devoted much attention to the unresolved tension between leaders and bureaucracies, was convinced that an inexorable trend toward rationalization in each sphere of society would eventually result in their demystification. By introducing an

analytical approach to the study of authority, Weber suggested that even a concept as slippery as leadership could be identified and distilled into distinct categories.

Weber himself formulated three ideal types of leadership: rational-legal, rational-authority, and charismatic. The first depends on adherence to a traditional, legal order in society; the second, on the historically established legitimacy of a leader that creates mutual obligations between the ruler and follower; and the third, on an individual endowed with exceptional persuasive powers.

The charismatic leader is the most unusual of the three. He possesses neither traditional nor institutionalized power; instead, his legitimacy rests exclusively with his followers. Endowed with extraordinary, even superhuman, powers and qualities, the charismatic leader might even infuse his followers with a sense of moral purpose that rational society denied.

Though different elements of Weber's understanding of leadership have informed each stage of the study of leadership, the one constant has been on creating typologies of leadership. Indeed, the scientific study of leadership itself can be divided into three phases. In the first phase of leadership studies, from the turn of the century to World War II, researchers set about identifying the traits of leaders in an attempt to demystify charisma itself. The second phase, which lasted from World II until around 1970, focused on the behavior of leaders. The third and current phase centers on the interaction leaders and followers.

The first phase began promisingly enough. In an effort to identify the charismatic traits that leaders presumably possessed, researchers such as Charles M. Cox carried out a battery of tests designed to measure personality and character: they examined qualities such as intelligence, physical appearance, dynamism, and speaking skills of exceptional leaders. Many researchers focused on leadership traits among school children. The studies revealed that the traits with the highest correlation with leadership were originality, judgement, liveliness, and the desire to excel. The most important review of the traits field was conducted in 1948 by Ralph Stogdill, a professor of management science and psychology at Ohio University.

After examining 120 trait studies, Stogdill declared that no consistent pattern of traits could be detected among leaders. "A person does not become a leader by virtue of the possession of some combination of traits," Stogdill concluded, "but the pattern of personal characteristics of the leader must bear some relevant relationship to the characteristics, activities, and goals of the followers." Because these "trait studies" were unable to identify leadership, they seemed to demolish the "Great Man" theory of history. Leaders, it transpired, were neither more intelligent nor vastly more energetic than the average person.

The leadership studies field therefore turned from the study of traits to examining the behavior of leaders. An explicitly psychoanalytic approach was advanced by the Yale political scientist Harold Lasswell. Lasswell, like Weber, stressed the importance of

types of leaders. After conducting a series of interviews with leading political figures, he concluded that three types existed: the Agitator, the Administrator, and the Theorist. He even devised a formula--"p } d } r = p, where p equals private motives; d equals displacement onto a public object; r equals rationalization in terms of public interest; P equals the political man; and } equals transformed into"--to explain what impelled public leaders.

Other theorists of leadership such as Stogdill contended that two types of behavior existed. Successful leaders exhibited behavior oriented both toward the accomplishment of tasks and toward good relations with employees. Employees might designate a task-oriented individual a leader, but they never termed an exclusively employee-oriented one a leader. Under Stogdill's direction, a number of studies were carried out at Ohio State that concluded that leadership style could be defined as "consideration" behavior or "Initiating Structure." The effective leader would not only behave in a considerate fashion toward his subordinates, but also supply them with the tools with which to complete their tasks.

The third phase of leadership studies has attempted to examine those groups more closely, focusing on what might be called the transactional and transformational approaches. In the early 1970s, Edwin P. Hollander, a professor of psychology at Baruch College, employed the term "idisyncracy credit" to stand for the freedom that members of a group were granted to act idiosyncratically. He showed that a seeming paradox existed: giving followers a measure of autonomy increased their willingess to

respond to a leader's directions.

The stress on transformational and transactional approaches was crystallized by the distinguished political scientist, James MacGregor Burns. Burns's massive study Leadership (1978) became the Rosetta Stone leadership studies. Drawing on a wide range of historical examples and figures, from William Lloyd Garrison to Sir Robert Peel to Franklin Roosevelt, Burns offered an ambitious meditation on the nature of leadership. Burns's principal insight was to return to Weber's emphasis on the relation between leader and follower. Burns's most important insight was to draw a distinction between "transformational" as opposed to "transactional" leadership. Where transactional leadership was merely a version of managerialism that appealed to self-interest, transformational leadership alters the expectations of followers. Like Simmel, Burns contended that leaders could elevate their followers to new levels of morality and rectitude: "Moral leadership emerges from, and always returns to, the fundamental wants and needs, aspirations and values of followers."

The current generation of leadership theorists has not been slow to attempt to transform Burns's emphasis on the ineffable qualities of leadership into a measurable theory. In particular, Bernard Bass, a student of Stodgill's and a professor of organizational behavior at the State University of New York, Binghamton, was well-equipped to pick up the gauntlet that Burns had thrown down. The author of numerous books including Leadership, Psychology and Organizational Behavior (1960) and Leadership and Performance

Beyond Expectations (1985), Bass contended that Burns had created a wholly artificial distinction between the transactional and transformational leader. Far from a chasm existing between the two types of leadership, the two could exist in the same person. Leaders like Charles de Gaulle, Franklin Roosevelt, or Lyndon Johnson displayed varying degrees of transactional and transformational qualities.

By the same token, a person might exhibit neither quality. Using something called a Multifactor Leadership Questionnaire, a set of questions based on several hundred people's descriptions of leaders, Bass set about measuring and contrasting the two types of leadership. He identified a number of elements of transactional and transformational leadership. Charisma and inspiration play a key role in transformational leadership, Bass stated, while a reward and punishment approach is characteristic of transactional leadership.

The next step in the study of transformational leadership was carried out by James M. Kouzes and Barry Z. Posner. Unlike Bass, Kouzes and Posner, who are president of TPG/Learning Systems and professor of management at Santa Clara University, respectively, asked managers to describe great leaders with whom they had actually worked. Using a questionnaire called the Leadership Practices Inventory, they defined several categories of leadership, including the examples leaders set, their recognition of the accomplishments of workers, and the steps they take to inspire confidence in their vision.

Despite its successive adoption of new approaches to the question of authority, the leadership studies field has and remains crippled by its blithe, even arrogant, epistomelogical approach. The quest of leadership studies for scientific accuracy is a horse that will not run. Leadership studies has become fixated with developing a generic model of leadership. In employing factor analysis to quantify leadership, in focusing so minutely on the qualities of leadership, the field loses sight of the one of the principal reasons for its essentially unpredictable nature--the environment in which leaders function. It steadfastly averts its gaze from some the more unpleasant aspects of leadership. Or, to put it another way, leadership studies lacks a context.

For a start, one wonders how organizations will communicate a shared corporate culture in the future. Two trends indicate that corporate loyalty has suffered a brutal buffeting. First, the storied loyalty of companies such as IBM and Eastman Kodak has withered under competition from abroad. Even prosperous corporations such as Xerox have "downsized" their staffs. Second, the traditional office may be condemned to extinction by the rise of computers. Many employees can work just as productively at home as in a downtown office. Employees may no longer work for one corporation but contract out their services to a variety of businesses. A single lawyer, for instance, could work simultaneously for a variety of firms.

If leadership studies fails to consider adequately the environment in which managers operate, it also soft-pedals the fact

that leaders always work in a specific historical context. On the managerial side, a Lee Iacocca could flourish in a crisis situation at Chrysler: in the political arena, Churchill was ejected from office once he had fulfilled his mission of winning World War II. Leaders, of course, are usually incapable of reconciling themselves to the fact that they can leave an imprint only when a certain constellation of historical forces are present; after a friend commiserated with Churchill and told him his defeat at the polls was a blessing in disguise, Churchill muttered, "If it is, the disguise is perfect."

Then there is the matter of elites and leadership. Intimately linked with the notion that leaders and followers can inspire each other is a soft-pedaling of the elitist implications of leadership. Not only does the field pretend that anyone can become a leader, but it also ignores the fact that leaders in democracies as well as in authoritarian countries operate through elites. Leadership studies is not fixated on elites, it is not elitist enough. The Weberian influence on leadership studies has been too pronounced; in their zeal to demystify leadership and quantify its attributesr theorists of leadership have neglected to integrate elites adequately. So the question is not whether we will produce leaders and elites. It is what type of leaders we are producing. The results are sobering. As former Harvard president Derek Bok notes in his excellent book The Cost of Talent (1993)--which could just as fittingly have been titled the cost of leadership--for the past twenty-five years, the best students have shunned government service and teaching in favor of law, medicine, and business. Law and business schools boomed

between 1970 and 1990, while only one percent of top students in elite universities opted to teach in public schools. Money plays an enormous role in prompting the best and brightest to shun government service, but prestige is also a factor.

The study of leadership has successfully identified the traits of leadership, but it would do well to focus on leadership beyond organizations. So far, leadership theorists have acted as though the organizational leadership traits they have stressed can be applied to any sphere of society. In expanding its own vision of leadership, leadership studies might well conclude that the unpredictable quality of leadership will always limit our understanding of the phenomenon.

Second Annual Leadership and Liberal Arts Conference
Plenary Session
Francis Moore Lappé and Paul Martin Du Bois, Ph.D.

Du Bois:
We are absolutely delighted that you asked us to be here. Thank you very very much. We are very grateful to Dr. Schwartz, President McDonough and First Lady McDonough also. So many of you have put this conference together.

We are delighted, because the subject you're going to discuss is the core of our work. Since we can't be here for all the discussion you're going to have, (though we wish we could be), we decided we would try to make an unusual contribution to the discussion.

We're going to discuss democracy using a logic that we believe provides the best civic rationale for your work as leadership educators. We'll begin by discussing a "democratic revolution" in this country that is occurring in every sector of society. It may be invisible to most people because it is not covered by the media very well. So sometimes we refer to this as an "invisible revolution," but it is still essential to every American.

Some of the conclusions we have come to can be essentially boiled down to a very simple notion: strengthening this democracy in the work you do represents the best hope for our society. For democracy to work, we need a different type of citizen, a different type of citizenship. Therefore, citizenship education, leadership education, a solution to American problems, really require a Living Democracy, a vibrant democracy — democracy as a culture, as a way of life in the context of the liberal arts which brought us together this evening.

At one level, you know it is not very difficult to identify the problems that point to the importance of Leadership Education. In this very wealthy country, there are over one million homeless people. There are three times more people behind bars than we had fifteen years ago. One in five teenagers carry a weapon.

Or, just looking at the morning's newspaper, so many people are experiencing the splintering or shattering of our economy. During the 1980's, the wealthiest one percent of us received sixty percent of all the gains in income in this economy. Now the top ten percent of this country has twice as much wealth as the bottom ninety percent put together. Indeed, we have some very serious problems.

Lappé:
Now to all of this — what responses are young people are typically offered in this country? What are the available responses? We think there are only three that young people see. The first is simply "give up." This isn't selfishness, it is simply being realistic, being responsible. It is the best that one can do in a world with terrible problems.

The second response is to protest, to blame those in charge, whether it is college administration, President Clinton or the CEO of G.E. We can stage a protest and at least get some reward from feeling righteous.

Third, we can sacrifice. We can simply decide that while we can not make any changes in the large questions that plague our society, we can at least help somebody. We can serve, we can sacrifice, we can hope that we at least feel in some way, some way we don't even understand, our sacrifice will have some meaning.

Du Bois:
But those choices are really inadequate. Those common choices simply can't succeed in successfully addressing our problems. Our problems are simply so deep, so complex, so inter-related that those three responses can't touch them. Successful solutions to the problems that plague this society require the creativity, the imagination, of nearly all of us. Solutions require the collaboration or the cooperation of nearly everyone, collaboration that creates a sense of ownership and this leads to the commitment of all of us.

Lappé:

Fortunately, there is a fourth response. We call it "living democracy." Democracy as a way of life that involves us all. It is beginning to take shape all around us, though it is still largely invisible.

Du Bois:
For example, in 5,000 schools nationwide, students are learning to resolve the disputes of their peers; on the playground, in classrooms or on the street. And this in a country where today there are 270,000 kids carrying guns into school!

Lappé:
In 400 cities police officers are getting out of the squad cars and into the community to actually work with people to solve their problems before they erupt into violence.

Du Bois:
And in less than 10 years the number of community-developed corporations has multiplied ten-fold.

Lappé:
Workplace teams, valued for their productivity and worker satisfaction, are now being introduced in roughly half of the Fortune 1000 companies.

Du Bois:
And something very important is happening in a number of large cities. Birmingham, Alabama, a bitterly racially divided city throughout the history of this country, now has neighborhood councils scattered throughout the city. African Americans can now exercise enough power so that, for the first time in the history of that city, they are receiving their fair share of neighborhood capital improvement funds.

Lappé:
In 1991 a coalition of approximately 100,000 low-income people stopped the banking industry from gutting a law requiring banks to reinvest in communities. A law that passed in the 1970's has brought thirty-five billion dollars back into poor neighborhoods.

Du Bois:
In New York City, 200 mostly former welfare recipients now own their own health care companies with salaries and benefits considerably above the industry's average.

Lappé:
In about 20 public housing complexes nationwide residents are now the managers, resulting in a dramatic reduction in crime.

Du Bois:
Dozens and dozens of school districts across the country are no longer run by a school board, but by parents, teachers, administrators and, sometimes, even students.

Lappé:
Now what do these examples have in common? For us, they suggest that ordinary citizens are shouldering the responsibility for decision-making. They are collaborating to solve real problems. And it's working!

Du Bois:
These examples represent the heart and soul of a new understanding of what democracy is really about, and the kind of citizenship, the kind of leadership, for which we must prepare our young people. What we are saying is that this is the *only* type of democracy actually capable of addressing today's problems. I think we'd better explain this a little further. We start this explanation with a dialogue, actually an argument. We will discuss what is wrong with our current democracy.

Lappé:
Where do I begin? There are so many things wrong! Poverty ... failing schools ... crime ... environment ...

Du Bois:
But are these the <u>problems</u>? Maybe they are the symptoms! Thousands of people care about these problems — millions of people all around the country. They <u>try</u> to do something about them but they see the problems

becoming much, much worse. Something is going on here that we aren't fully grasping any place in the media. We have to go deeper.

Lappé:
I agree, we have to go deeper. Beneath all these problems is the failure of our political system. Seventy-three percent of Americans recently acknowledged that our political system is broken. It doesn't answer to the needs or serve the interests of ordinary people. It is run by insiders who don't listen to ordinary citizens. I certainly think we need campaign finance reform. Maybe we need a new political party! Do you remember what the former president of Tanzania said? He was questioned, challenged, really pushed by American reporters for running a one-party state. He responded: "How can you criticize me? You in America, you have a one party state, too, only in your typical American extravagance, you insist on having two of them!"

Du Bois:
You're right, the American political system is broken. That is obvious to a lot of people. But that is not the real crisis. The real crisis lies beneath even a failure of one political system. Suppose the real crisis is that most of us don't see a place for ourselves in the important decision-making that governs our lives. There is a real sense of distance from us and decision-makers. Remember the Donahue show a few years ago? This is an absolute true story. It was about the Savings and Loan crisis. After 45 minutes of getting redder and redder, a man stood up and shouted "I don't see why the tax payers have to bail us out of all of this mess! Why can't the *government* do it?" There is a real sense of distance here between us and the decision-makers.

Lappé:
That's why we need to reform the political system.

Du Bois:
Saying this is a broken political system is not enough. Even with all the electoral reforms, the fact is that the people would <u>still</u> feel distant from decision-making. They wouldn't feel any responsibility <u>themselves</u> for solutions. Answers would still come from the top down. Something <u>more</u> is needed.

Lappé:
How can you expect more? People are so overwhelmed with their personal problems, how can you expect them to get involved in solving public problems? Politicians have become a joke. Don't your remember that bumper sticker we saw in California? It said, "If God had meant us to vote, he would have given us candidates."

Du Bois:
People often say that the population is generally apathetic . But that relates to the kind of choices we give our young people. People only see three choices, and they don't work. People are not apathetic. When we scratch the surface just a little bit, we find that they are angry. They care, but they have no idea what to do. They don't believe they're capable, they don't have the skills to engage, they feel shut out, and worse yet they feel absolutely powerless to do anything about the problem.

So, no matter how important the political reforms you mentioned might be, the real challenge to democracy is how the citizens, how our young people, how all of us, come to see that: for democracy to work, to solve any problem we were talking about earlier, it is going to have to become a way of life. It's going to have to be a way of life in which regular people play an essential role, not just on election day but everyday. And not just at the polls but at their schools and their workplaces, in every aspect of their public lives.

Lappé:
In other words — formal democracy with its multiple parties and constitutional government — just isn't enough. It can't work to solve today's complex individual problems. Democracy is alive to the extent that citizens are learning to solve problems and design their own futures in every dimension of their public lives. So what do the first stirrings of this more active, living democracy look like? And what do they show us about the meaning of leadership, leadership education, in a living democracy?

Du Bois:

Quickening refers to the first stirrings of life a pregnant woman feels. And there is a quickening of democracy within American education today. Forget about the headlines, focusing on vouchers and national standards and all that. In scores of communities the real news is that a new practice of democracy is taking place from classrooms to school governance. The majority of teachers report in a research study that there's no more important sign of change in education than school-based management.

I was raised in Harlem and know New York City well. If you go into many New York schools today, you have to go through metal detectors. But in the same dangerous neighborhoods, you could go into Central Park East, walk into that school and you will feel real excitement. You will see kids learning in teams, you will see teachers teaching in teams. You will see kids leaving the building for service education. You will sense an excitement among black kids, brown kids, white kids that you can't possibly find in most of the inner-city schools of this country.

Something different is happening there. One of the most important things is that kids are listened to. They begin to shape their own education and they begin to take responsibility for what they shape.

Also, we visited a school in existence for nineteen years in Ithaca, New York. A public school with public school students. The week before we got there these students had voted to raise their own graduation requirement above the state mandate. We said, "Why would any students raise their requirements and make it harder to graduate?" They said, "This is our school, we own it, and we want it to be a cut above. We want it to be better than anything we've heard of."

It's a different feeling isn't it? I was vice president of a college in Maine for a few years. It has a small student body that meets every single Wednesday morning for an all-college meeting. Faculty, administration, President and students. And they are a democracy, essentially. There is such a sense of ownership in that school. This is the first and only school I know of that has developed an office without anybody focusing on Alumni Fundraising.

These schools are not marginal. Democracy is emerging in schools and classrooms all across our country.

We visited some sixth graders in Amesville, Ohio after a toxic spill in the town creek. These sixth graders decided they did not trust the E.P.A. to it clean up. They decided to take it on themselves. Along the way they learned natural science, they learned planning, and they learned political science — big time — by attending council meetings. They learned so very, very much. Indeed, they even learned psychology. These sixth graders told us they had figured out they had to "put one smart kid in each small group."

In thousands of schools students are developing this critical sense of ownership. At the university level, my goodness, everyone in this room is familiar with Campus Compacting. The movement to involve college students in community service deserves our attention — as do new ventures in peer mentoring and peer tutoring and team learning and on and on it goes. The general population has not heard any of these developments but they represent the most promising revolution in education in many decades. They offer a new set of challenges for people concerned with leadership education.

Lappé:
I am going to move from education to another sector in which democracy is quickening. Think about human services for a moment.

In the last 20 to 30 years we have seen a self-help movement develop to become fifteen million strong. Today it is in fundamentally re-shaping the relationships between professional and client. The old notion of the expert with all the answers is giving way to a new understanding. It is more workable. It is a model of partnership.

It recognizes that the client or patient has much to contribute to the healing process. We see this partnership model in the form of breast cancer patients who have organized a national organization called "Y Me." These breast cancer patients have learned so much about their disease from their direct experience and research that they are now holding seminars for doctors. There is a waiting list for doctors wanting to take part in their seminars. We

see people with disabilities organizing Independent Living Centers all across the country.

But I want to touch for a moment on the field of criminal rehabilitation because it is so much in the public mind. Americans increasingly despair about even the possibility of rehabilitation. Nearly two-thirds of criminals, after they are released from prison, repeat their offenses. We should not be surprised that 50 new crimes became capital offenses. And many Americans are now willing to do away with parole altogether and even execute juveniles.

This despair about rehabilitation is warranted. Powerful lessons are emerging about what does work. In California and New Mexico, and states all across the country, we see emerging what might be called "community rehabilitation." And it is working. Over 20 years, eleven thousand hard-core criminals and drug addicts have graduated from a rehabilitation facility in San Francisco, built and run almost entirely by ex-criminals themselves. It's built on a very simple formula. Each one helps each one. Each one teaches each one and everyone is accountable to all others. In two decades, there has not been one violent incident in this center and 90 percent of the graduates have gone on to become contributing members of our society.

In a similar model, group homes have been created in two states, in which college students are housed with ex-criminals. They are all involved with sharing the responsibilities and creating self-governing communities. Again, the success rate is extremely high. Now this model of criminal rehabilitation, for the want of a better label, completely rewrites the textbook notion of what a professional social worker 's job is, of what kind of leadership is involved. The professional's job is not simply to counsel well but to learn how to facilitate a self-governing community.

Du Bois:
Democracy's quickening is also occurring in local government all across the country, believe it or not. We know from a number of studies that politicians are ranked second from the bottom, just a hair above used car salesmen. Yet in several cities, we see citizens working in partnerships with the local

officials. They're going to overcome their cynicism about government when they do that. After all, it is pretty hard to imagine a partnership with a used car salesman.

Let me give you one example. In 1988, the city of Seattle was pushed by a very active citizenry to create a "Department of Neighborhoods." It has now developed programs actually training citizens and improving the leadership skills of Seattle citizens. So much so that some of these citizens turn around and bite the hand that feeds them. They learn how to make demands on city government like businesses do. They learn to influence budget allocation and all sorts of things.

And they have created a Matching Grants Program. Now the neighbors gather together, using a whole range of skills, into significant groups. They can apply for money improving their neighborhood. And they've gotten very creative. Citizens have created parks, community gardens, school feeding programs and after school study programs, and quite a variety of other things. The city puts up one half of the money and the residents put up the other half. There is a real partnership here. The half residents contribute is often in labor.

And that department's citizen training program provides a range of workshops. So what we are talking about is building an independent, effective citizen. We're talking about also citizenship education and leadership education. And we're talking about government as a partner in the process.

Lappé:
Perhaps the part of our lives about which Americans feel most discouraged is in our economic lives. Yet, even here, there are very important signs of the first stirrings of a living democracy — democracy as what we do, not what we have.

Let me talk about the workplace for just a moment. We interviewed the authors of the book, The Best 100 American Companies to Work For. They told us about the changes they observed over just ten years from the time they published the first edition to the second edition of this book. They said

they perceived a "sea of change" within American business. Part of that sea of change is the rise of worker ownership. Roughly twenty-one percent of publicly held companies have a significant degree of worker ownership. And these companies are outperforming the market averages.

But this "sea of change" goes far beyond what statistics on actual ownership suggest. Much more broadly what is happening is the spread of "psychological ownership." Now why did President Clinton leave the Cape and go to Maine on Labor Day? He chose to go to Maine on Labor Day to deliver a speech in the setting of a major shipyard there, the Bath Ironworks.

This shipyard had long been making Navy destroyers but with those orders declining the pressure was on the company. And it was clear that old style leadership was not going to work. So management began to reach out to labor. Management decided that the running of the shipyard, and even larger business decisions, would now be collaboratively formed with the union members and union officials. And the union gave up rules that stood in the way of teamwork. Now all workers are working in teams and they are "cross training," learning each others jobs.

Now this phenomena is certainly not unique to one plant in Maine of several thousand employees. It is something emerging in virtually one half of the Fortune 1000 Companies: their experimentation with teamwork. And it's more than another fad. It is a profound cultural change that hit us very much when we talked to the people at the Saturn plant in Springhill, Tennessee. They described their teamwork at the Springhill plant as the "new world" compared to other auto plants they'd worked in. It was that dramatic a change to them.

But our economic lives involve a lot more than simply what we do when we go to work, because our personal futures and our communities are affected by enormous decisions that are made by banks, by our employers and by large corporations.

So what we see emerging is a new generation of more sophisticated, much more far-reaching citizen-based organizations, representing millions of

American families. They are taking on very complex economic issues and creating a place for themselves at the decision-making table.

One example is the Naugatuck Valley in Connecticut where the brass industry deserted and other companies began to flee as well. People never before involved in public life came together and learned public life skills and gained the confidence to sit down with CEO's and say "We have given our lives to this company, you cannot simply desert us. You cannot abandon your obligation to us."

We are seeing organizations like ACORN in which 100,000 low-income people of color have taken on the banking industry and won important concessions bringing billions of dollars into poor communities.

Today these folks in ACORN have such clout that they have every month a regularly scheduled meeting with Secretary of Housing and Urban Development. They aimed the clout to the Secretary as they had earlier with the Chairman of the Federal Reserve.

What we are saying — and please note this is a very important distinction — is that these folks are not simply correcting certain injustices, they're not just protesting something that has hurt them personally. They are doing much more. They are beginning to change the norms and expectations about who legitimately takes part in the economic decision making about those things that affect us all.

Du Bois:
Let's now turn to the media.

We all know how negative the general feeling about the media is these days. We attended a very, very different discussion about the media recently. Representatives of over one hundred newspapers are coming together in a very quiet project to discuss how important newspapers in this country can become more responsive to their readers — us citizens.

The Charlotte Observer provides a very interesting example. We all know how the political campaigns are covered, right? Who's sleeping with whom, who got the biggest campaign war chest, who just insulted whom, who just fired his hot shot political director. All that sort of stuff. The Charlotte Observer in the last election decided to do things very differently. The first thing they did was ask their readers, months in advance of the election, what the important issues were.

From their answers, the Charlotte Observer drew up what they called a People's Agenda. They instructed their reporters, to ask candidates questions pertaining only to the People's Agenda all during the campaign. Then they did something a little bit more amazing than that. First of all, they decided to run the answers in large blocks, with all sorts of explanations and detail. And they ran them several times during the campaign, so that you were not in a situation as a reader where if you missed that one issue, you missed everything.

But more importantly, they asked their readers for volunteers. They got five hundred volunteers, we call them "observers of the Observer," to analyze the paper's coverage while it was occurring and to report on the pages of this newspaper how well the Observer was covering the People's Agenda.

And guess what happened on election day? Voter registration had gone up. Newspaper readership had gone up and voting went up. There was a sense of ownership here over what the media was doing. It was a very, very different experience for readers. And innovations like this are beginning with these one hundred major newspapers.

What we are suggesting, then, is that something extraordinary is happening. It doesn't typically make the headlines. But we must learn to see it, and we must learn to help our students to see it, and to see its possibilities. We must help our students to see themselves as part of it as to prepare leaders to further quicken the quickening!

But we must underline again that what we are talking about here is actually changing not just the decisions but the way decisions are made. Whether

we're talking about the classroom, boardroom, or the newsroom. Not just changing the policy or the law, but changing expectations about what ordinary citizens have to contribute.

All of these developments suggest a remaking of our very understanding of power. What is power after all? There are so many ways to think of power. Sometimes we ask our audiences: What is the first thing that comes to mind when you hear the word power? One professor asked some students that question and here is the list he got: Money, Control, Adolph Hitler, Weapons, Parents, Bullies and Teachers, in that order. So we think of power as merely having control over others. It is a fixed commodity. So the more for me, less for you. Then indeed we are likely to think of power as bad. If I don't have it, I hate it because you've got it. And if I do have it, I'd better fight like hell to keep it.

Lappé:
Wait a minute, we all need power to realize our interests and values.

It is simply not a dirty word, it is not something outside ourselves. If we think about it for a minute we realize that power exists in relationships among people. And if power is always in relationship, no one is ever utterly powerless.

In a relationship, what one person does affects the other. Thus, once we get over the fear of power, we begin to discover sources of power we never knew we had. We begin to return power to its original meaning, to its root — in Latin posse, to be able. Power means "to enable — the power to create."

What do we discover once we begin to embrace power as our creative capacity? We begin to discover sources of power open to us. One of the most interesting aspects of the research we've done is looking at what happens when people of any age begin to see power positively .

I recently spoke with a teacher in Southern California who encouraged students in his Social Studies class to directly build on what their interests are. For example, his students were very concerned about water shortage in

Southern California. Very concerned that the government buildings were being wasteful in their use of water. These eighth graders set out to write legislation that would require state buildings to conserve water through low-water use landscaping. These eighth graders wrote legislation that did indeed move through the State House in Sacramento. Now these young people began to discover power not as a mechanism for control but as a power to express their values and make a difference in the larger world.

Du Bois:
Citizen leaders are learning to build all sorts of power and find all kinds of sources of power that you never think of. Take the Kentuckians for the Commonwealth, for example. Ten thousand families across that state — imagine the skills they had to adopt to challenge powerful interests in their state. They studied and studied what was necessary for them to take on the coal industry, that had been destroying family farm land for a century. Most of them are rural folks.

They brought in academicians, they brought in all sorts of experts, but more than anything they developed their own base of knowledge. They learned to resolve conflict, they engaged in problem solving, they engaged in phenomenal decision making, they learned communication skills, they learned lasting skills, they learned all the arts of democracy. They did it on their own essentially.

They discovered they were going to need a constitutional amendment — an amendment to the State Constitution. They developed that amendment that had to go through the State Legislature. And then they developed the skills to get through that process. But they were stalled for awhile. They began to understand the power of the corporate lobbyists. So at one point, when they felt it was almost hopeless that they simply didn't have the power to overcome lobbyists, they developed a brand new power — the power of surprise, the power of humor.

These farmers, members of KFTC, dressed up as lobbyists and as legislators. Then they invited the T.V. cameras to the State Capital building where they had dragged a bed. They got in bed and under the covers they passed large

wads of fake cash back and forth while the cameras were rolling! Well, the story went out over the wires that night. The media ate it up! Citizens got the message that lobbyists and legislators were "in bed together." And they got their state constitutional amendment. Now along the way to achieve this major victory and protecting their farm lands from strip mining, they learned an incredible range of leadership skills. They learned new sources of power.

Lappé:
Now such profound cultural changes we are suggesting here tonight — in education, government, economics, the media — require a whole new set of skills, a whole new set of answers. After all, we're not born with these skills. We may be born social animals with potential. We are not born citizens. It must be learned.

And the lesson we've learned from our "teachers" around the country are that the most successful institutions, the most effective organizations, the most successful classrooms, the most successful enterprises are those that focus less on a given outcome and more on building the "arts of public life" and the capacity of each of the members.

One organization in San Antonio embodies this lesson particularly well. Tens of thousands of families in this organization are working to improve the lives of people in San Antonio. They call their organization a University of Public Life. "Human development here is incredible," they told us. What they are suggesting is that their organization is primarily a vehicle through which individuals can develop their public lives. And they discovered that indeed their public lives are just as essential to their happiness as their private lives.

Our schools, our workplaces, and our organizations of all kinds can consciously engage in teaching the arts of democracy — taking them as seriously as we do reading, writing or any other educational goal. Now what <u>are</u> the arts of democracy? Certainly they're not limited to the ten that we talk about in our book, but what we focused on there are the arts of dialogue and communication. Two are particularly critical in our view us because they cut so deeply into everything that we are talking about tonight. They are the arts

of "active listening", and the art of "creative conflict" that are very closely tied together.

Du Bois:
Let's focus on active listening. In our private lives, we are often amazed that you go to a friend for advice they simply listen and we ourselves discover that we've had the answer all along. We had them but in formulating our ideas in order to make ourselves hear the fact someone else sees the answer for the first time. And that same possibility exists in every aspect of our public lives.

In North Carolina there is a project called "The Listening Project," appropriately enough. They help groups trying to solve problems in their communities. They go door to door with trained, skilled listeners. They do hundreds of in depth one-on-one interviews. Many such groups do a quick check-off survey. But not the Listening Project. The organizers ask open-ended questions. They question people in depth about their values and their concerns.

For example, they approached the home of a middle aged white male. They sat down and at first he simply complained that the biggest problem he faces is "those noisy black teenagers down on the corner who hand out on the street and really cause a lot of trouble."

In a simple survey, that one remark might have gotten him labeled as a racist, but the organizers are trained to listen in very skilled ways. They didn't argue as the man talked. They let him talk, and as he talked, he himself began to reflect. Eventually, by the end of the interview he had begun to understand the problem very, very differently. He said, "Look, it's not the kids. The problem is the lack of recreational and job opportunities for young people."

So, while we think of listening as passive with less than minimal impact on the listener, in fact it can often be a great deal more powerful than that. The act of being truly listened to often changes the speaker's own understanding.

Lappé:
What are we all afraid of? Conflict!

But conflict is inevitable. The question is: How can it be creative? What has so struck us in our research is discovering the possibility of people coming together, engaging creatively together, even when their views conflict — profoundly.

Would you believe that people on both sides of the abortion issue in seven cities across our country are learning how to listen to each other in order to make their conflict creative, productive?

And would you believe even loggers and environmentalists learning similar lessons? In Northern California, in the face of an ongoing legislative battle between loggers and environmentalists some people decided they have had enough.

They took that first step. They stepped out of their antagonistic roles and they sat down and began to talk. What they learned right away was that people needed first to identify themselves — not by their organizational affiliation — but by who they are as people. They introduced their families and told about their lives, before any labels got attached. They learned to leave labels outside the door. In fact. they developed a lapel button they all wear. The pin has a circle with a diagonal line running through it — the universal "no" sign. Behind the diagonal line is the word "they." In other words, there is no "they" allowed. It's all "we."

And this group, by sitting down with their adversaries, came up with a plan for forest management which is both ecologically and economically sustainable. In fact, their success caught the eye of the Clinton administration which is encouraging others to replicate this process of collaborative decision-making that deals creatively with the conflict.

We talked to people in Milwaukee on both sides of the abortion debate. They, too, went beyond destructive stereotyping. They knew that they first had to create an environment safe for differences to be aired. So they said "no media allowed." They made a rule — no labels. And they told us: "We discovered

that without having to defend ourselves against each others labels, we could listen. We actually began to discover common ground.

In other words, creative conflict begins when people listen and discover that common ground does not mean "middle ground." That is, people can maintain their own views and still discover that they can work together.

Du Bois:
Please understand we are talking about the most profound change — changing the culture of the society, the civic culture. We're talking about people learning to become effective in their public lives, learning that they can contribute to solving the problems that seem now to overwhelm this society.

To actually reshape our culture into a problem-solving culture, these kinds of stories must spread across the country, multiply over and over and over. Note that most of these stories occurred without leadership educators playing an important role. In every case, people had to develop a range of skills that every one of our young people must have for democracy to be a problem-solving mechanism. This points to the importance of leadership education in changing the civic culture, that set of expectations, that set of values, moving us all toward democracy.

That's the deeper meaning, the most profound rationale, for the work that you do. We're talking about a task that is phenomenally hard. Also it will take a great deal of time. So you'd better be very patient about it all!

I just heard a story from a leadership educator. His story went like this: Recently a leadership educator got tenure and was absolutely ecstatic. He was so ecstatic he had an out of body experience! He opened his eyes and he found himself at the foot of God and he looked up and asked a question. He said "God, am I going to leave this place and return to the career of leadership educating that I love so very much? God, now that I've gotten tenure, I really want to go back from here." God looked down very solemnly and She answered "Yes, my child you will go back to your career in leadership education." The leadership educator got a little bolder and said "But God do

you really approve of leadership education ?" She looked down and said, "Yes my child I do approve of leadership education." The leadership educator wiped his brow and decided to ask one last question. "Dear God, will we ever develop really good, widely accepted leadership education?" and She answered "Yes, my child, you will, but not in my lifetime."

So we need patience, but we also need a clear answer to this question. What is leadership education? What is it really, what is it not? It is based upon the concept that almost everyone can learn enough to engage profitably and successfully in fundamental public problem solving.

Leadership education is not about top level decision-making, obviously. It is based on the premise that our organizations have got to be built on the strength and the talents of each and every one of their members. Success will depend on those strengths. We must build on them so that, indeed, the culture of the organization changes.

Lappé:
Leadership education is about supporting of all of the organizations' members learning. We're talking about on-going, continuing practices in the arts and skills that make for essential successful democratic problem solving. Ongoing forms of education.

But will young people be motivated toward this, will they *want* it? Will leadership in this more living and more effective practice of democracy be just more words that adults are throwing at them or will they want it themselves?

What will allow young people to want to become citizens practicing the art of leadership? There is really only one thing. A taste, a palpable taste of their own power. Not the power to serve, but the power to create, to manifest our values and legitimate interests in the wider world around us. To awaken the energies of young people in leadership, we must encourage them to act on their own interests and discover their power to create.

Earlier I mentioned the Saturn workers in Tennessee. After experiencing the "New World" of participation in decision making, they are never going back. Similarly, the young people in the sixth grade in Amesville, Ohio. After participating in tackling the toxic spill problems, they're never going back. In fact, when they got to the eighth grade they took on the ecologically unsound practices in the cafeteria. The demanded metal utensils. The principal, perhaps unaware of the leadership skills of these youth, said "no." Well, the students did not give up. They sponsored a successful boycott of the cafeteria. And finally, the principal backed down. Well, do you know what the kids did then? They went to the principal and asked "How much did our boycott cost the school?" And then set out to hold a car wash and bake sale to raise the money. That's what happens when young people feel a sense of ownership of the problem. They discover their power to create solutions. And they take responsibility for the consequences of their actions.

The people we've mentioned tonight have had a taste of the rewards of participation. They've been hadn't been moved by a "we should" but motivated by a "we can" approach. These folks will never again retreat to a victim status.

In telling these stories, and in encouraging you to spread the message of living democracy emerging across our society, we're suggesting that leadership can more easily be "caught" than taught.

That's why we celebrate your willingness to take up the challenge of leadership education. Living in a time of both profound upheaval and great possibilities, we believe, quite frankly, that yours is the most important profession.

Dr. Patrick McDonough, President, Marietta College, Marietta, OH

## LEADERSHIP ACCORDING TO MICAH

I want to say "thank you for being here," to our out of town guests. To my colleagues, who have heard me speak more times than any of you would have chosen, you have my special gratitude. You've heard more than enough from me in the last six years.

But the topics and issues of this conference are ones that are deeply, deeply of interest to me. They represent the center of my life. The presidency in many ways is something of a day job, about which you act in accordance with views you have. It certainly has been that for me. But those views are wider than the importance of higher education. There are views about the human condition and about what we can and cannot do; what we may do to create an active sense of community. We need to make that educational community more responsive and more serving.

I have rarely been as excited as in the last few days. Mr. Heilbrunn's speech reminded me of that wonderful line of Edward Albee in Who's Afraid of Virginia Wolf. When George and Martha have their little rhetorical flourish, they talk about "walking what's left of [their] wits." And Mr. Heilbrunn challenged us, not only with the conversation he began, but with the one that ran afterward about his ideas. He got us to walk what's left of our wits. That was very good from my standpoint.

As Professor Blume pointed out, the speech I gave you last year was one that was close to my heart. I'll not repeat it, but I will tell you its central thesis. I referred to Goethe's Faust, Parts One and Two. (From my required Humanities Sequence as a sophomore, I read Faust.) I do recall Faust being tempted in that wonderful battle for his soul between God and the Devil. Tempted by wine, women, song, riotous living, power and money, he couldn't find any thing he wished to hold dear to himself forever. (Remember the famous line, 'Stay, stay sweet moment'?) No temptation could force him to say 'Stay, stay sweet moment'. But in the second play, he gets involved in a Nineteenth Century European Utopian workers settlement. The movement is reclaiming lands in the Low Countries and doing community works. That work speaks to him. It becomes so important that,

when the time comes for him to give it up he says, "No, no, stay stay sweet moment." He won't leave the work of community building.

Of course, the lesson is obvious. At first the Devil thinks he has Faust's soul, because Faust has given in. He said, "Stay, stay sweet moment." However, God intervenes and says, "Remember, the terms of our bargain, that I couldn't find an ordinary man who will struggle always for the light. Faust has done that. What he has embraced is a movement toward the light, and so I take him back from you. His soul is saved."

Well, I have continued to work on that idea and I gave a speech at the Conference of American Leadership Education called "Leadership, God and the Devil." The speech title was wonderful, very provocative, and I was lucky to have a full and warm audience.

During the time that our conference has been going on, I have been thinking a lot about leadership. For those who do not know me or our circumstances, we are going to be making a leadership change here. I have announced that I will be stepping away from the presidency on the 30th of June in 1995. I am actively looking at other opportunities. I've had to reexamine what I believe, why I'm doing this, and what I think is important. In the last few months I have struggled to make my decisions and to consider what to do in the next decade or so with my life. So for me the issues of leadership are not at all academic. The issues of leadership and leadership development, working for others on behalf of a larger community, aren't just academic.

One of the interesting dichotomies running through this conference is what we are about–what leadership and management are.

Leadership, unlike management, is not just a set of ideas. It is a practice. In short, it isn't just what we know, it is who we are, <u>all</u> of the things we are. We've had experience on our campus recently where we've seen that intellect alone is not enough for leadership. Character is an inextricable part of leadership.

Character and leadership are what I would like to talk about today. Some of our conference has touched on the ethical and spiritual sides of leadership development. My thesis is that the mind alone is not enough. Leadership is transdisciplinary, and so the mind is actively engaged in sources of knowledge from different places. I personally believe a simple definition of leadership is "acting on the consequences of a liberal

education." That's it. That is not a scholarly definition and it isn't what I'll write in my papers. However, I don't think it is much more complicated. Is it? Are we talking just about ideas, or are we actually talking and doing those things? It is that struggle about which I am concerned.

My text is not this time a literary one. I confess it comes from the Bible, from the Book of Micah, held in common by Christians and Jews. In Micah the question is asked, "What is it that the Lord asks of us?" The answer is given right away: "To do justice, to have mercy and to walk softly with our God." What in the world does that have to do with leadership and our leadership conference? For me it is key: what is it that the Lord asks of us? How can we do justice working in organizations? Leadership is social; it always is an on-going relationship. We try to keep relationships healthy and mutual and focused on objectives. This you know is important to leadership. We must behave with some personal sense of justice with those with whom we are engaged. Now that is not as simple minded as it might sound. You have to use two scales of justice, an X and Y scale of justice. On the X scale might be that justice which is due to the individual as a human person and on the Y scale is that justice which is due the group of persons who collectively work in the organization. And sometimes those scales are in conflict. So it is a struggle, a challenge to every one of us, not at all simple minded or obvious to do as the Biblical writer has said: to do justice.

What do you do with a colleague who works hard, but gets little done for the common good? What do you do with a colleague that has put her or his heart and soul into a project, which you think, and others working in your group think, is not going to take you closer to the central mission of your organization? These are tough issues. To do justice is the hardest thing I know.

I can tell you as a president, as one who has been a provost and a dean, that to struggle with the emotional and the personal responsibility of doing justice simultaneously for the organization and for the person is not at all an easy thing to do. Yet it is the central need.

In the practice of higher education I am made very nervous by deans, provosts and presidents who don't admit to having real pangs of conscience in making decisions about tenure, for example. If you can decide someone's whole career glibly, easily, without it wearing on you in a sincere effort to be

fair, then you lack the moral fiber to have been given that decision. If it's easy you shouldn't be doing it.

Next, to have mercy. My colleagues will tell you I am probably the least pious person in Marietta. However, I will confess to this group, because I am not ashamed of it, I am a believing person. Whether or not you are a believing person, that aspect of "having mercy" is perhaps the most important test. If we only do with one another that which we have clearly earned, we will be in big trouble. If the Lord only helps me to the extent that I have earned it, I am lost. If my colleagues only cut me enough slack based on just what I have earned, I am lost. I am lost, and so I think are you. Having mercy is not just present in the ultimate sense of the decision making, or even in correcting a person who is an errant member of the working team. It's much more subtle than that. Having mercy is not being quick in believing the worst of one another. Having mercy is giving one another the benefit of the doubt. Having mercy is trusting until the evidence is clearly on the table that you can't trust a person; being willing to risk trust. Without an organization concerned with that leadership which has the quality of having mercy among its members, we are in for a hard, hard time.

I know a person, a graduate of this College, a very important man, who oversaw the layoff of about twenty thousand people. He is quite proud that it caused him no problems. My reaction? I guess I didn't have enough courage when I heard it, because I kept silent. Perhaps in retrospect I shouldn't have kept silent. Twenty thousand families were threatened, twenty thousand careers, twenty thousand aspirations, twenty thousand hearts were broken. (In the theater part of my life, a popular song sums this up for me The actors' life, the designers' life is so full of rejection. There are ten to twenty rejections for every acceptance. The song that some of us will remember is "There Is a Broken Heart For Every Light on Broadway.") Well, there is a broken heart for every light on a lot of corporate marquees these days. Does anyone care?

The economy requires us to do tough things. My colleagues in Marietta know we must also be tough-minded. But being cavalier or even casual about the dislocations that will and must take place in organizations is terrible. If any of us can allow himself or herself to acknowledge some notion of sin, SURELY that cavalier disrespect for the lives of others is a sin.

To do justice, to have mercy and here's the tough one–to walk softly with your God. You might guess that there is one leadership personality, one leadership style. And yet we know where we work, there are many styles, all contextually oriented. There is a place for outrage, and there is a place for holding weeping people in your arms and reminding them that they have value. There is a space for virtually every response between those two extremes.

W. Edwards Deming is the father of continuous quality improvement. In Out of the Crisis he outlined his famous Fourteen Points. One of these points is "to drive out fear." He meant it, ladies and gentlemen. He meant that it was the job of the formal leaders in the organization to drive out fear. (Now the top people in the organization are always going to have fear, because they are boundary spanners. They are going to have fear because they make judgments about us and about one another.) Deming meant to drive out fear on the behalf of ordinary working men and women. If we are leaders in an ethical and spiritual sense, we will make a serious effort to drive out fear from those people who are virtually helpless in the hands of the organization. For me at Marietta it has always been the custodians and the grounds keepers who needed my help. I believe that the Lord will hold in balance on Judgment Day, my genuine, heartfelt concern for those people. I hope that goes a long way, as I mentioned earlier, toward getting a deal a little better than what is my just desert. "To walk softly with your God" is to have respect for the contribution of every person in your organization. And if we only did that, we wouldn't need H.R. Departments. Our hearts are hard and resist change.

There are clear lines from what I've said to many principles in human relations and leadership. The lines going back to this moral injunction are at least as important as the lines we discovered in the social science, those set by the good works of Mayo, MacGregor, Bennis, Drucker, and Greenleaf.

I want to conclude by referencing one of my favorite plays. It's been a while since I revisited this. I spent some time thinking about it in the preparation of this speech. If you are an existentialist, as many of us were in the Sixties, you may recall the play Caligula. Camus' Caligula has a really frightening central message, stated unequivocally about three or four times in the play. A freshman reading the play for the first time could not miss it. What is the lesson the Emperor Caligula seeks by reeking havoc all around

him, by killing people, keeping their inheritances, by making the Senators give up their wives to him for his pleasure, by taxing them to death, by burning down their houses, by sending them into exile, by stopping all rational form of government, by keeping the whole Roman empire paralyzed for days at a time while he is in a funk, like Stalin in his bunker when the Russians attacked? What is the lesson that Caligula wishes to teach?

Over and over, "Men die and they are not happy." Now Cherea opposes him, Cherea plots against his life and, eventually with a group of conspirators, murders Caligula for the good of the realm. It's striking that Caligula knows the plot is going on. At the end of this play he calls in Cherea and they have it out. Caligula says, "I don't understand you, I know you are a person of the world, you know the truth of the lesson that I am teaching that men die and are not happy." And Cherea replies, "Yes, I know the truth, but I revolt against the truth. I refuse to accept it. I cannot change the whole world. I am not the Emperor. But I in my corner can clean up the mess. I, in my corner, can treat people with respect and dignity. I, in my corner of the world can believe in the perfectibility of the human heart." Then to the amazement of both himself and every audience that has ever seen the play, Caligula frees Cherea. Caligula knows that by freeing Cherea he is surrendering to the plot that is to end his life, because he doesn't want to live in the world he has created.

We know the difficulty. We know the complexities and the deceitfulness of the world in which we work. But we also know that Jeffersonian ideas are not dead. Their implicit roots in this and other parts of the Bible are still so important to our culture and they are not dead. It's better to make a school board <u>work</u> in Ohio or Iowa than to have kids go ignorant there: This idea is therefore not dead. It is better to struggle here in Marietta College to make a stronger future for ourselves and our students, because Jefferson's ideas are not dead.

And so I come back to Micah: "What is it the Lord asks of us?" (Us, we, <u>here</u>.) "To do justice, to have mercy, and to walk softly with our God."

Thank you for your participation in this Conference. Have a safe journey back to your homes and to the leadership work which unites us.

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# Leadership in Liberal Arts Through Student-Faculty Collaboration

Dr. Roger N. Casey
Ms. Helen Chandler

During the summer of 1992, I worked with a student to research current issues of debate in liberal arts education--canonicity, multiculturalism, cultural literacy, etc. Following our research, we jointly designed a new course for our college's honors program: "Leadership in the Liberal Arts." This course was taught in the spring of 1993 with the student researcher serving as a Teaching Fellow in the class. The approach of this seminar was first to read articles detailing issues of debate in liberal arts education, then to examine how these debates manifested themselves at our school, Birmingham-Southern College. Finally, the students in the course created models of their ideal liberal arts college and then had to offer some aspect of their models for pragmatic implementation at BSC. These final presentations were made before the Dean and the President of the college.

One student called for the creation of a first-year seminar focusing on the very issues our class had been addressing. Continuing with my curricular co-development model from the previous year, I worked during the summer of 1993 with Helen Chandler, a student from the Leadership class, to redesign a section of Introduction to Composition in which the reading and writing assignments addressed these issues. Ms. Chandler then served in the fall as the Teaching Fellow for this pilot seminar.

Helen and I propose to present an account of the Leadership in Liberal Arts seminar and our model of how students and faculty can work together as leaders to redesign college curricula and programs. Such use of students and interaction with them affords students active ownership and leadership in the liberal arts experience, and we believe our program can serve as a model for other schools. The leadership education and practical benefits for students alone are numerous. Helen and I have already published one article on our program (The National Honors Reports 25.4 (1994): 31-35) and have been invited to speak at a national forum. Needless to say, such opportunities are extraordinary for an undergraduate.

In summary, our presentation proposes to address: 1. The history of development behind the Leadership in Liberal Arts course; 2. An overview of the actual content of the course itself and a rationale for why these issues are essential for leadership

in the academic community to face; 3. The story of how other programs at BSC have emanated from students enrolled in this course--for example, a student research organization, a College Fellows Teaching and Research Assistantship program, the first-year seminar, and a current proposal to create a series of student-faculty forums dealing with issues facing higher education and society in general; and finally, 4. Our conclusions as to how meaningful faculty-student collaboration enhances the leadership environment of liberal arts education.

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BRIDGEWATER STATE COLLEGE
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# Leadership is a Team Effort

Dr. Joanne P. Newcombe

Abstract

This poster session is intended to address the Leadership Curricula of the 1990's by focussing on an introductory course in Leadership that will lead to a Certificate of Advanced Graduate Study (CAGS) in Educational Leadership.
The courses addresses the differences between leadership and management and moves through a number of competencies for a proposed regional administrative certificate for the New England area.
Some of the topics addressed are ethics, vision, mission, shared decision-making, consensus-building and site-based management.

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College of Mount St. Joseph

Office of the Academic Dean

# Women's Ways of Leading in the Liberal Arts and in Organizations

George Banziger, Academic Dean

Mary Ann Edwards, Director, Leadership Institute

The goal of the servant-leadership model we present to students and to the community beyond our campus represents a synthesis of feminist leadership and service learning. The feminist approach emphasizes service and nurturance, cooperation and collaboration, spirituality and commitment. This view exemplifies the concept of servant leader who empowers, facilitates, teaches, acts, integrates knowledge, and is spiritually guided.

Service has traditionally been viewed as the feminine role and not necessarily associated with leadership. Skills developed in service have been translated into feminine leadership styles which are now being used in organizations to prepare them for the information age and a strategy compatible with survival into the 21st century. Early research on leadership reinforced a value for masculine styles of leadership, e.g., the "Great Man Theory," demonstrated by an organizational need for hierarchial individualized control, which characterized organizations of the past. Research by Naisbitt & Aburdene demonstrates the differentiation of leadership styles of men and women and how these related to the needs to the modern organization of the information age. The most appropriate approach of leading organizations in this era is one which draws heavily from female styles of leading. Other features of female leadership which fit well with the needs of the information age and the 21st century and which are those same attributes being nurtured through servant leadership experiences are: forming connections, flat, as opposed to hierarchical organizational planning, collaboration of multiple resources, facilitation/teaching, empowerment of subordinates, flexibility, service/nurturance.

In this interactive session the presenters will discuss servant leadership as it relates to leadership development among undergraduates in a feminized liberal arts setting and to a model of service learning which is supported by a $50,000 grant from the Council of Independent Colleges and which was developed by the College of Mount St. Joseph. This model emphasizes enduring commitments to community organizations, trained faculty, local, regional and global commitment, guided reflection and credit-based service, which is integrated into the college curriculum. Such a model is consistent with the ideals of liberal arts and servant leadership, i.e., integrating practice and reflective thought, and with the goals of life-long education. The objective of an institution of higher education which operates under an enlightened feminist view

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of servant leadership and of servant leadership is to nurture among undergraduates a "habit of heart" through service learning, which is objectified and reflected upon, and to sustain this commitment among alumni by developing leadership networks.

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# WHOSE COMMON GOOD: CROSS CULTURAL ISSUES IN LEADERSHIP

Ian Fairnie*

## ABSTRACT

About five years ago, I became involved in the establishment of Australia's first Prime Ministerial Library – modelled on the American Presidential Library system. And like the Jimmy Carter Library and the George Bush Library, the John Curtin Library, named for Australia's wartime Prime Minister, would incorporate a related teaching and research Institute, on a university campus. Thus The John Curtin Institute for Regional Cooperation was conceived, and its birth will take place next year at Curtin University in Perth, Australia.

According to the 'Case Statement', the core curriculum of the Institute will

> *provide an environment for the development of future leaders for the region, where Asians, Australians, and Americans can live, study and work together to identify ways in which they can contribute to the security and stability of the Pacific and Indian Ocean regions.*

Among the Institute's distinctive characteristics will be

> *its emphasis on preparing future generations of leaders, skilled in policy analysis and implementation, and having a broad international perspective* and
> *the unique opportunities it will provide for students from various cultures to live and work together while exploring issues of shared concern.*

All good stuff! That is, until one emerges from one's own cultural perspective and starts to talk to someone from another culture. This is what happened one afternoon, at a meeting of senior Public Health educators from the Asia Pacific regions. The delegate from Thailand, asked with some pleasure, where reincarnation came in the model of leadership that the Institute might be proposing to the students from various cultures. It was at this point that the journey to look at cross-cultural aspects of Leadership, began.

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In his book "Leadership for the 21st Century" first published in 1991, Joseph Rost from the University of San Diego states that the word *Leadership* is not readily found in languages other than English, and that it is thus very likely a culturally restricted term. He defines *Leadership* as "an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes".

But *Leaders* can be identified as such in other cultures -- political leaders, leaders in the bureaucracy, military leaders, religious leaders, business leaders, youth leaders, people labeled as 'good' leaders and 'bad' leaders, all exist in every country I have visited. What do these people do? Do they behave differently from Rost's definition, and those other definitions offered in American, Australian, and British publications? How and why does their exercise of *Leadership* differ from these western cultures that are more familiar to most of those attending this Conference?

A study of the relationships between people in a business setting, in a number of different Asian cultures, provides insights into how *Leaders* are expected to behave. It appears that it is the cultural, historical, and religious heritage of these cultures that determine the relationship that a person has with another, in the work environment. In some cultures, every person must be more *or* less important than every other person -- there are no equals! And the family, and by extension, the village and then beyond, are more important than any individual. In this sense, the "common good" becomes easy to define!

The Family Metaphor is very powerful; tribalism and racism abound. Chinese, who are found in most East Asian countries, seem profoundly influenced by Confucianism, as does Korea. Indian forms of Buddhism influence the Thai profoundly whereas this religion seems have less of an effect on business behavior in Japan, where Buddhism has been filtered through Chinese culture, and the Shinto 'religion' provides the major influence on the code of conduct. Similar effects of other ancient animisms can be found in the business environment of the Philippines and Indonesia.

What all this means in essence is that the values of a society are determining not only the "common good", but also how that society expect its leaders to behave, and what behavior can be tolerated in leaders and individuals. Thus Americans and Australians executives, especially those with a strongly developed sense of *independence*, who implicitly separate 'church' from 'state' (and the office), may have difficulty accepting the influence of religion in, or understanding the culture of *interdependence* that pervades, their Bangkok or Manila office. And a non-Christian one at that!

If this thesis is correct, then American and Australian educators need to understand how leadership is exercised in other cultures, to properly give their students a preparation for work in a global society. There are important roles for the historian, the anthropologist, the sociologist, and the theologist in gaining this understanding. Who knows, there may be lessons there for us all.

# DUQUESNE UNIVERSITY

CANEVIN HALL • PITTSBURGH, PA • 15282-0502

SCHOOL OF EDUCATION
INTERDISCIPLINARY DOCTORAL PROGRAM
FOR EDUCATIONAL LEADERS


## Translating Theory into Practice: Preparing Educational Leaders with Mentoring and Practica Experiences


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Title & Institution: Superintendent, South Fayette School District, McDonald, PA; and Mentor, IDPEL


Duquesne University's Interdisciplinary Doctoral Program for Educational Leaders (IDPEL), which was afforded accreditation by the Pennsylvania Department of Education in January, 1993, is preparing participants for the Doctor of Education (Ed.D.) degree and for the PA Superintendent's Letter of Eligibility. The IDPEL Selection Committee identified a Cohort of thirty-six participants, reflecting an interdisciplinary, multicultural focus, from an initial applicant pool of over a hundred in the spring of 1993.

The Cohort of participants is remaining together during the Program's four years of courses, field experiences, advisement sessions, and dissertation writing. The first three years of the Program attend primarily to theoretical study and investigation of practical applications of learning, while the fourth year focuses on the dissertation completion. Participants have already begun the investigation of important research questions that may lead to dissertation topics in the Professional Seminar.

Non-traditional relationships among faculty members, practitioners, and Cohort participants ensure that the instructional delivery system is client-centered and often tutorial and advisory in nature. Instruction is driven by field-based problem investigation, and the identification of those problems is the responsibility of the Cohort members to a large degree. The instruction demands an integration of theory and practice and equips members of the Cohort with applied research techniques as tools for field-based problem solving. Moreover, Cohort members' research skills and ability to establish professional problem-solving networks is

augmented through the computer links among IDPEL participants and with data bases and other information sources.

In keeping with the characteristics of a community, IDPEL faculty members occupy non-traditional roles and relate to participants in a collegial fashion. Each Cohort advisement group, consisting of six members, has selected a campus faculty advisor to facilitate the group's working together on cooperative learning projects. Each participant has also selected, in consultation with the Program Director, a field mentor-practitioner to guide the practicum learning experiences, to provide a model of effective leadership practice, and to offer advice regarding career advancement.

A Mentor is an educational leader-practitioners who is paired with a cohort member as part of the practicum experience. Mentors have demonstrated excellence in educational leadership, have exhibited excellent interpersonal communications skills, and have made a commitment to establish a three-year (minimum) relationship with the selected cohort member.

Mentors are expected to provide a sounding-board to the cohort member related to that member's research, coursework, and practica experiences. Mentors are responsible for assuring that the cohort member completes the activities of the practica experiences and are expected to judge -- in cooperation with the Lead Instructor of the various strands -- the success or failure of the cohort member in meeting the practica requirements.

In the 1993 publication, *General Professional Standards for the Superintendency*, the American Association of School Administrators (AASA) presented a set of standards and related competencies and skills to guide the preparation of aspiring superintendents. Those standards, grounded in AASA guidelines, were validated through research and collaboration with superintendent practitioners, professors of educational administration, researchers, and other educational professionals. The knowledge and skill areas of the identified standards, competencies and skills were closely related to the original goals and objectives of the Interdisciplinary Doctoral Program for Educational Leaders (IDPEL).

IDPEL's Professional Strands Practica Checklist owes much to the AASA professional standards development effort. The AASA checklist was refined by incorporating elements from IDPEL's original design and by including additional indicators identified by the Cohort of IDPEL Participants early in their program of studies.

This checklist provides a framework for the IDPEL Participant and Mentor to gauge the Participant's progress in demonstrating mastery of the identified indicators. Regularly, but at least once each semester, the Mentor and Participant confer regarding the Participant's progress. The Participant presents evidence (written/graphic evidence is preferred) to the Mentor for each indicator mastered. Prior agreement as to the specific nature of the activities to be undertaken for each indicator is desirable but not mandatory. The activities are those in which the Participant has been personally involved, or those in which the Participant has been an observer.

The presenters will model the instructional methodology employed in IDPEL. They will combine large group presentation, cooperative learning activities in small groups to reinforce and augment the presentation, and a feedback and assessment session to conclude the workshop. By the session's end, participants will be able to:

- discuss the need for the development of leaders in today's society who are skilled in building collaborative relationships among organizational stakeholders;
- demonstrate understanding of the process utilized by Duquesne University to address that need;
- demonstrate understanding of the Interdisciplinary Doctoral Program for Educational Leaders (IDPEL) Practica design, features and procedures of the checklist, and expectations of participants and mentors;
- discuss the advantages and possible pitfalls of IDPEL's Practica design;
- develop applications of the practica process and design for their own programs.

Eureka
College
Chartered 1855

Ronald W. Reagan Scholarship Program

# USING MENTORS

Rolf V. Craft

The Ronald W. Reagan scholarship program at Eureka College was established in 1983 to assist young men and women in developing leadership skills and a service ethic. From its inception, the program has utilized mentoring opportunities as its most important aspect.

Early in the program the emphasis was on several mentorships during the summer, most of these a week or less in duration. Since the scholarship honored the setting president, well known mentors could be easily obtained. Although the available mentors were useful in program publicity, several drawbacks were noted. The mentors selected by the program director were often too busy to really spend time with the students, the experiences were too short to develop a lasting relationship, some student (particularly freshmen and sophomores) were lacking in knowledge and maturity to exploit the mentorship, and often students were assigned to mentors they did not seek to emulate (younger students usually desire someone in the vocation they wish to practice.)

The procedure for securing mentors has been modified since the program's beginning to minimize the above listed deficiencies. Students may have an individual mentorship only after their sophomore year. However, a group experience has been developed to take place during or after the freshman year. This gives the student experience in travel and other social etiquette. Since many of these students have never traveled far on their own, this trip builds self confidence and experience in moving in and out of

new environments. It also gives the director the opportunity to evaluate the skills, social confidence, and maturity of the student to prepare the student for their individual mentorship in the future.

For their individual mentorships, students are required to propose three possible mentors, submitting biographies of these mentors along with the rationale for their selection. After consultation with the director, the students write to their choices, stating what they wish to learn from the mentor and why this mentor was chosen. The student's letter is accompanied by a letter from the program director, providing some legitimation and background for the request.

Acceptance of the scholar/mentor arrangement from this procedure exceeds 50 per cent, a rate that seems exceptionally high for such "out of the blue" requests.

Our experience has shown the following: college alumni have an extremely high acceptance rate, retired mentors spend the most effort and resources as the mentees, and young professionals are most desired by the students.

The program should be easily replicated on any budget or defined vocational or geographical area.

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# "Leadership and Cultural Authenticity: The Case of Martin Luther King, Jr."

Peter S. Temes

Martin Luther King, Jr. began his 1963 "I Have a Dream" speech by reading from a script. His words were labored and weighted with awkward metaphor. Gospel singer Mahalia Jackson, up on the stage behind him, called out at one point, "Tell them about the dream Martin," and then King lifted his head up, forgot his script, and launched into the oratory that we all remember.

King began his speech in an academic mode of preaching, and in this mode he did a poor job of leading those who had come to hear him. But when he shifted into what we can recognize as the African American folk church vernacular, he made history. Not only did the people gathered with him to agitate for a civil rights bill take his leadership more seriously, but even President Kennedy was moved ("He's damned good," Kennedy is reported to have said).

What lessons does this story offer students about the idea of cultural authenticity in America, an idea that recently cost Professor Lani Guanier a leadership post in the Clinton administration?

On the one hand, it suggests the power in the folk traditions of language and culture in this country, and reminds us not to neglect that power in the pursuit of sophistication. There is an affirmation of the most basic kinds of American communities in this interpretation.

On the other hand, though, there is the suggestion in this story that black leaders need to remain within a narrow range of behavior, and that, more broadly, leaders might risk too much in trying to transcend the roles our culture has laid out for different groups. Irish leaders should behave one way, Jewish leaders another, black leaders another. Obviously, this is a troubling interpretation, but it is part of the idea of cultural authenticity.

By viewing videotape of King and discussing the larger implications of the idea of cultural authenticity in American leadership, this presentation will invite listeners into a dialogue about the challenges of this idea.

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Illinois Benedictine College

## The Foundations of Leadership Development: An Inquiry Into Community and the Meaning of A Liberal Arts Education

**Presenter: Ronald J. Kovach, Core Curriculum Coordinator, Assistant Professor of Humanities, Illinois Benedictine College**

At Illinois Benedictine College, leadership development begins with a Freshman Seminar course that provides students with a thorough grounding in two key areas: community - as it relates to the individual in a Catholic and Benedictine learning environment; elements that comprise a liberal arts education - its meaning, its importance in the modern world, its requirements, its obligations. The seminar is anchored by a customized text that explores historical elements of community throughout western civilization, instills a cognitive understanding of the dynamics of leadership within a community and draws parallels to the first year experience and entrance into the academic community.

The presentation will discuss the various theories behind this seminar, the comprehensive first year program at the College (off-campus freshmen orientation retreat, freshman seminar, leadership programs that are offered throughout the year), a customized text that was developed by the College to support the ideas and theories expressed herein, and experiential programs that are built into the curriculum and support the servant leadership model that serves as the foundation for leadership development at the College.

The presentation will discuss the theoretical construct of the program at Illinois Benedictine. It will explain the use of the Myers-Briggs Type Inventory and the Kolb Learning Inventory in the course and how these instruments are used to clarify *both* leadership types and learning styles.

Further, the session illustrates how and why a thorough study of the mission of the college is a prerequisite for future leadership development initiatives. Thirdly, there will be a discussion of why the course involves so extensively the study of the meaning of a liberal arts education and how it relates to leadership. Finally, the leadership model used in the course, servant leadership, will be examined as to how it is integrated into the basic mission of the college and the course itself.

The second part of the presentation will then shift to a discussion of the curriculum for and the development of the Freshman Seminar. In the development of the seminar, a Task

Force was formed to devise a course which would achieve intellectual respectability in the eyes of the participating students and the general faculty. The task force felt that a course devoted to reflection on both the first year experience and the meaning of a college education was not only a valuable contribution to the curriculum, but was necessary before any leadership development could occur later on. Therefore, the course is designed to help students take responsibility for their own education, provide them with a better understanding of the institution, understand the basic constructs of community both historically and intellectually and come to know their responsibilities and obligations to the greater community.

The first year experience at Illinois Benedictine has been designed essentially as a process of entering into an advanced academic community. Our belief is that the successful student (emerging leader) is one who acquires a clear understanding of the nature of a college community and the standards it requires of all its participants. Since the western intellectual tradition supplies a variety of conceptual frameworks for understanding our communal nature (for example, the organic theory, the contract theory, and Marxism) it was felt that we could utilize these frameworks to interpret and discuss the first year experience as well as to explain how this understanding of community is the first step in understanding leadership. In addition, the classroom discussions also lead to a consideration of some general issues facing leaders today, issues such as the need for community, multiculturalism and gender bias.

The third segment of the session will discuss how leadership and student development issues and theories have been incorporated into the freshmen seminar. The theory is woven directly into the course with goals and objectives that are concerned with the life transitions first year students experience. The course represents an holistic approach to the emerging college student, the liberal arts tradition, the great works of western civilization, all within the framework of the seminar's stated theme, "The Person in Community."

Finally, time will be devoted to reviewing the text that was collaboratively written expressly for this course. Discussion will involve both justifications for particular selections as well as the sharing of teaching methodologies for presenting the material to students.

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ITHACA

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**LEADERSHIP, ADVOCACY & MENTORING STRATEGIES FOR WOMEN ADMINISTRATORS**

Valerie S. Kahm, Assistant to the Provost, Ithaca College

If you want a thing well done,
get a couple of old broads to do it.
--Bette Davis

Women still face many barriers in the academic world, only one of which is achieving and retaining positions of influence, status, and power. Leadership in academia has characteristics that are both like and unlike leadership positions in business or in government; however, if colleges and universities are filled with "professionals" who are thoughtful, intelligent, worldly, and high-minded, shouldn't campuses provide the ideal settings in which women would achieve success in greater numbers?

Despite ability, personal commitment, and a willingness to take risks, because women do not "talk the same talk" and walk the same walk," as their male counterparts, do they continue to go unrecognized? Does the fact that women do not share locker room sportspeak, network at the urinal, or politick in the same ways, diminish their rise through the ranks? If we move beyond the stereotypes of gender differences and consider the real issues for, and experiences of, women in higher education, part of the problem may be due to inadequate mentoring and advocacy roles that many women have accepted. Even with the realization that the "old boys network" is alive and well, and that women administrators will never be "one of the boys," there are specific strategies that, once adopted and practiced, should increase the chances of achieving positions of influence and leadership.

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**Business Administration Department**

KWC

# THE INCORPORATION OF FICTION IN THE TEACHING OF LEADERSHIP IN BUSINESS ADMINISTRATION COURSES

**James E. Welch, Associate Professor**
**Kentucky Wesleyan College**

## Abstract

All literary genres are artifacts, but none more blatantly so than fiction. Its very name declares its artificiality, and yet it must somehow be true to hold the interest of its readers, to tell them about experiences at once imaginary and relevant to their own lives (Riffaterre, 1990).

In April of 1987, I attended the second annual meeting of The Hartwick Humanities in Management Institute in Oneonta, New York. It was there that I became aware of the uses of literature as a tool for teaching business courses. Since then, I have made fictional literature an important feature of the courses I teach. There is no doubt that, as instructors, we can require our students to do a variety of activities that will ultimately lead to the accomplishing of course goals and objectives. However, when one of these activities happens to be the reading of a piece of fictional literature, some students begin to question the rationality of the instructor. This method of teaching becomes a harder sell when the main topics for discussion center around American business systems.

This paper will share with the reader some of the techniques I have employed in making the use of literature a positive experience for the student. There will be four areas specifically discussed: (1.) the selection of the various types of literature to used, (2.) how the literature is incorporated into the classroom discussion, (3.) what types of outside activities are assigned to students, and (4.) student evaluations of the teaching method. In addition, a list of book titles along with a list of courses in which they were used will be an attachment.

There are some who think that the business administration major has no place in a liberal arts institution. There are others who allow us to exist in a liberal arts college as long as we do not try to impose ourselves on the overall curriculum. However, I have found that the use of fictional literature in my courses has given me a higher level of respect with my liberal arts peers. But, the best of all rewards comes from the students themselves; for the most part they enjoy the course work diversity.

Marietta College
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# "liber"-ship and the Liberal Arts: A Group Essay

Mark Bagshaw

Learning is a purposive instrument: People only learn things when these things have meaning for them, either as a way to improve their understanding, or as a way to improve their condition--or both (improved understanding enables improving one's condition).

Despite an early history in which the artes liberales served successfully as the principal basis for educating the makers and maintainers of civilized society, the past several hundred years have seen the Liberal Arts reduced in cultural terms to a decorative aesthetic and a societal mechanism for rationing social mobility and access to opportunity, becoming little more than the middle-class gentleman's relish and the paraphernalia of every properly turned out young lady.

Partially as a result of their failure to provide a more direct contribution to the continuing prosperity of society through its wealth-creating functions, the Liberal Arts have been supplanted by applied science and technical education as the central educational enterprise of value in improving people's understanding of the world and their condition in it.

Increasingly marginalized and inadequate to the task of conceptualizing or articulating the connections or utility of a Liberal Arts education to a life context focussed on productivity rather than leisure, the Liberal Arts have turned inward, developing the trappings of theoretical science: specialization, departmentalization, professionalization, rationalization. As currently practiced, the Liberal Arts badly want "liber"-ation.

Leadership studies may provide a conceptual "golden bridge" for reconnecting the liberally educated individual to the free world of reflective and deliberate social action, and may offer a way to restore the Liberal Arts to a central and meaningful role in contemporary education.

At the same time, by re-establishing the usefulness of the Liberal Arts as a principal means of discriminating and characterizing "real-life" contexts, of apprehending problems and opportunities and allowing us to avail opportunities and solve problems in situations that we have never encountered before, leadership studies can assist to ground the Liberal Arts in more fruitful applications to the for-profit world.

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# An Environmental Leadership Course / Using *Star Trek*™ to Teach Leadership

Dave McShaffrey[1], Assistant Professor of Biology, Marietta College

What is the role of leaders in grass roots movements? If improving the environment is a common good, how can citizen-leaders effect this goal? How can citizen leaders address issues with complex scientific foundations? How do we narrow the gap between the citizen-leader and the trained scientific professionals on both sides of environmental disputes? I have developed a course, *Leaders in Environmental Activism*, which attempts to bridge the gap between the sciences and leadership studies, and addresses the need for citizen leaders to be effective as leaders and knowledgeable about the issues they confront.

I first taught the course in 1994 with great success as judged by student evaluations. The course began with a module on basic environmental science which was largely taught using collaborative learning techniques; this portion of the course was enhanced by the presence of science students in the class. We next turned to leadership issues which were introduced by a discussion of leadership roles in *Star Trek,* a process facilitated by students in the class who were also members of the McDonough Leadership Program. For the remainder of the course, student teams presented information on the environmental issues faced by environmental organizations and agencies they had studied, as well as the leadership models employed by the organizations. Over the course of the semester we also heard from invited speakers from industry, government, and private organizations; we met with the speakers both in classroom presentations and informal lunches which allowed for considerable student interaction. Students also had to complete either a service-learning project with a local environmental group or a paper on science, technology, and society as it applied to an environmental issue

Key to the success of the program was the academically diverse group of 12 students. Several of the students were biology majors who had taken upper-level ecology courses. Some help in recruiting this class came from requirements in the McDonough program of an elective leadership course and in

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the environmental science minor of a leadership course; this class fulfilled both requirements. I also recruited some students directly. Several of the students had 2 or more classes in the McDonough Leadership Program. Two of the students were active in the environmental movement. There were also media and business majors who had taken no environmental or leadership courses. In the collaborative learning portions of the class, I divided the students with regards to their backgrounds and gave the students with prior knowledge of the subject matter at hand (carbon cycle, types of pollutants, leadership styles, etc.) responsibility for leading their group through the exercise developed to exploring the topic. The students chose their own teams for the projects; however I did point out to them the wisdom of assembling a diverse team before they chose the teams.

As mentioned above, I used video of *Star Trek* to introduce leadership models. Although some of the students were already well-versed in leadership studies, the video was of great help in introducing the rest of the class to leadership issues and providing a common frame of reference. The popularity of the *Star Trek* programs, the extensive amount of material on video, and the treatment of relevant social issues from "multicultural" perspectives all contribute to its success in this regard. In one of the clips, character Geordi LaForge learns leadership on the job in a crisis situation. He must assume a leadership role, and to succeed he must be particularly sensitive to the needs of his followers. The clips I used are a good starting point for a discussion of leadership for students new to the subject since they are set in the hierarchical leadership model many students come to the class with, yet they allow for discussion of the roles of followers. In another set of clips the character Worf rises to lead a society in which he is imprisoned. Beginning from a position of no authority or power, Worf transforms a society of prisoners and allows them to peacefully leave their captors. I hope our discussion will touch on other uses of video in the leadership classroom and thus continue the dialog begun at the first national conference by presentations on *Glory* and *Twelve O'clock High*.

Marietta College
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June 10, 1994

Proposal for the second National Conference , LEADERSHIP AND THE LIBERAL ARTS, October 7-10, 1994

by Margaret Ross, Ph. D., Emeritus Professor of Leadership, Marietta College

**LEAD 201, A Seminar in Leadership Behavio**

This presentation will explore the material for a class, **Seminar in Leadership Behavior.** Included in the presentation will be the topics covered and the rationale for each topic.

The philosophical base for this sophomore level class in leadership is that in order to be an effective leader it is important that you gain knowledge about your own behavior and how you interact with others, as well as the continued development of some personal skills. It is expected that each student has already attained some level of the skills covered in class. It is also expected that each student will work toward the enhancement of all members of the class in the further development of these skills.

Students are "in process" in their developmental growth and the class does not pretent to produce a "finished" leader. Rather, the purpose of the class is to expose the students to skills they need to develop and to "plant seeds" for further growth.

Topics that have been covered by class in the past are:
Assertiveness Training
Time Management
Leadership
Myers-Briggs Type Indicator
Stress Management
Transactional Analysis
Communications

Motivation
Creative Problem Solving
Negotiation Strategies
Simulation games that cover the topis of ethics and interpersonal relationships.
Two or three short stories are also used as the basis for class discussions.

The class is interactive and through a number of exercises, the students are encouraged to take risks, both within the classroom and with those outside the classroom.

In addition to the classroom interaction, students are required to sample two books a week from a reserved reading list. This list is divided into ten topics and by the end of the semester, students will have sampled a minimum of two books from each topic area. These topics include books on the topics covered in class as well as some classic books in leadership studies. Again, the purpose of the reading list is to expose students to the literature to make them aware of some of the materials available.

Since the underlying philosophy about students is that they are "in process" the class attempts to help direct them in areas they may wish to go.

Marietta College
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The Marcus and Mindel Vershok Brachman
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## Is the Common Good Enough?

Dr. Michael B. Taylor

In this paper I will examine how the Empresses Wu and Lu were evaluated by early Chinese commentators. In the process I will also examine to what degree these commentators share some of the ideas we have about leadership as opposed to rulership and how they differ. The understanding of leadership assumed here is akin to those of Rost and Burns which stress mutuality of purpose to achieve real change.

In China the traditional responsibility of the emperor was to rule in such a way that the common good was achieved. If the emperor failed to do so, natural disasters followed as a warning that reform was necessary. If these signs were not heeded, "the mandate of heaven" was withdrawn and the dynasty itself was in peril. The common good included such matters as defense from marauding border tribes, economic prosperity, full granaries for distribution during famines, and harnessing the rivers for irrigation and flood control. Signs and warnings included unusual astronomical events, spirit visitations, and catastrophic storms. Successful rebellions were the evidence that the mandate of heaven had been withdrawn.The Chou dynasty which replaced the Shang dynasty in 1120 BCE developed this justification for its usurpation of power. (In this case and that of the Han dynasty's overthrow of the Chin there is no doubt that leadership as understood by Burns and Rost occurred.)

Confucius (d.479 BCE) spent considerable time and energy developing an ethic in a time when the idea of empire and common good had collapsed as petty kingdoms vied for power. The underlying problems for anyone seeking to do the common good is to know it, be able to convince others of it, and find acceptable means to do it. The solution for Confucius was that the sage king should use "gentlemen" to implement his plans. Teaching his followers to be gentlemen was Confucius's task. His teaching emphasized the cultivation of character rather than identifying the common good and the means for achieving it. As a result a second theme was introduced into Chinese considerations of the successful ruler and the common good.

Achieving the common good was not enough. It had to be achieved in the proper way, or better, by the gentleman. (Now it can be argued that the common good includes the means to the ends as well as the ends, but that is to introduce a significant view prematurely.) This second theme gave rise to the view that the good



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ruler did nothing and allowed his gentlemen to lead according to local circumstance, a view that dominated historical evaluations of the early Han dynasty. One benefit of this new view was that emperors no longer needed to be sages. They only needed to let the sages rule. They did have to follow the Confucian ethic in their activities however.

In light of these two themes about the emperor's responsibility for the common good, the reactions of Chinese commentators to two women who ruled China prior to 1000 CE is quite interesting. The Empress Lu ruled China (188-180 BCE) and the Empress Wu made herself the Emperor during her reign (684-705 CE). That they were able to achieve formal power was considered an aberration, but it also led to the problem of how to evaluate their work. Were they and their reigns automatically judged as evil because they took what was not theirs by right? Since both violated Confucian dictates about proper behavior in their treatment of others, were they evil? These judgments were complicated by the fact that in both cases the Chinese people experienced times of peace and plenty thanks to the efforts of these women.

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BUSINESS AND ECONOMICS

# ONE APPROACH TO INTRODUCING LEADERSHIP STUDIES INTO A LIBERAL ARTS CURRICULUM: THE MANY FACES OF LEADERSHIP

**Charles A. Beitz, Jr.**
**Chair, Department of Business and Economics**
**Mount Saint Mary's College**

I believe the focus of this session fits perfectly with one of the conference's basic themes. The session deals with the issue of how to address the question of whether the nature of leadership differs in different contexts (i.e., social movements and other cultures), in different sectors (public and private), and at different levels of interaction (small groups to large organizations).

It is my belief that the interdisciplinary study of leadership is a moral imperative in a liberal arts education. This belief serves as the raison d'etre of my campaign to introduce leadership studies into our liberal arts curriculum. How would you go about trying to introduce and gain support for leadership studies as an area worthy of investigation and dialogue in a liberal arts college? This session will present one approach (the first step in a long campaign): obtaining approval from the College Honors Council to present a Juniors Honors Seminar -- **The Many Faces of Leadership: An Interdisciplinary View** -- in academic year 1995-96.

This seminar is an attempt to create an interdisciplinary synthesis that contributes to building integrated theoretical and practical frameworks concerning the phenomenon of leadership based on multiple modes of inquiry and knowledge bases housed in different disciplines. It is hoped that out of this seminar students will acquire freshly synthesized frameworks that will guide their critical thinking and inform their practice of leadership in a number of diverse contexts. As part of the seminar, a popular film series will be presented as a vehicle through which students can apply course concepts and readings. It is planned that a previous semester service activity -- in the form of campus ministry; off-campus service

project; student government, student life or residence life leadership position -- will serve as the basis for reflection on this personal learning experience.

During this session, the context within which the leadership seminar will occur, the campaign strategy for introducing the seminar into the liberal arts curriculum, and the content and process of the seminar will be discussed. Examples of the areas that will be addressed are:

Context

- The College's Liberal Arts Curriculum
- The College Honors Program
- The campaign strategy for introducing leadership studies as an area of investigation and dialogue

Content

- Interdisciplinary perspective -- 15 scholars and 10 different disciplines
- Knowledge, skills, behaviors, values components
- Anthology of readings
- Different contexts and sectors

Process

- Learning to look from an interdisciplinary perspective
- Previous service leadership learning a basis for reflection
- Exposure to others' voices and stories in different contexts and disciplines
- Personal researching, writing and oral presenting
- Experiencing leadership
- Popular film series supplement

Session participants will receive a packet of materials including: the integrating conceptual model of the course, process strategy model, content areas, lists of books and films considered. In addition to the initial presentation, time is planned for interactive discussion and participant involvement.

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# Assessment and Planning for Leadership Development: An Institution-wide Approach

Sara Boatman
Vice President for Student Affairs

In 1992 and 1993, Nebraska Wesleyan engaged in a comprehensive assessment and planning process to determine the campus needs for an institution-wide leadership development program. With the generous support of the Teagle Foundation, a committee of students, faculty and staff completed this process.

The group agreed upon several assumptions to guide the planning. These included the belief that leadership development is a process and that knowledge about leadership must be guided by the study of multiple perspectives; that leadership is a collaborative process that distinguishes between personal and positional qualities that leadership abilities lie within all persons to varying degrees and good followership requires the same characteristics and qualities. Finally, the group agreed that a key activity in the planning process would be to listen carefully to the institutional community while assessing its needs and desires for a leadership development program, and to provide resources through the process to better inform the community about leadership and the process of leadership development.

Based on these assumptions, the group further determined the values and broad goals they envisioned for a leadership development program leading to a working definition of leadership as "the process of empowering others to achieve goals that promote the common good," and development of the following philosophy statement:

> The Nebraska Wesleyan Leadership Development Planning Committee believes that it is the responsibility of the Nebraska Wesleyan community to prepare students to serve through leadership. We believe that each student has leadership potential to be discovered, developed and celebrated. We are committed to nurturing the leadership abilities of students attending Nebraska Wesleyan University through a process which empowers individuals to contribute to the ever-changing world community. Through study, practice and experience, students will be challenged and supported to acquire knowledge, develop skills and clarify values in the pursuit of effective leadership. We are committed to a process that honors personal choice and embraces the values of citizenship, ethical behavior and community service.

The assessment process flowed from this philosophy statement and included several activities. First, a curricular audit was conducted. Committee members examined the 500 course descriptions in the college catalog to identify courses that reflected the values and philosophy of leadership development. They consequently evaluated the syllable of 105 courses for content and for teaching methods that fostered leadership development, identifying 35 courses in the curriculum that met the criteria.

Second, a co-curricular audit was conducted. Committee members used three vehicles to examine existing opportunities for leadership involvement and to determine what measures were in place for training student organization leaders. First, a survey of opportunities was administered to 39 chairs of academic departments and directors of administrative units; second, an adviser survey was administered to faculty and staff advisers of 78 student organizations; third, the committee audited the Directory of Student Organizations to assess the types of organizations available to students and how membership and leadership positions could be attained.

Third, committee members interviewed groups of faculty, staff and students to collect their opinions about leadership and how the institution encouraged or inhibited leadership. Fourteen groups including 140 people participated. They were asked to react to the definition of leadership, the philosophy statement, and to assess the institution's environment for promoting leadership development as well as their own roles in such an environment.

Finally, the committee developed a survey that was administered to the entire student body (approximately 1445 students). It sought participation information as well as personal perceptions about leadership and the university's environment for leadership. Twenty percent responded.

The results of the assessment were used in several ways. First, they formed the basis for development of a leadership development model for the campus. Second, assessment results were shared with the community through two printed resources. Follow the Leadership presented the results of the curricular and co-curricular audits, and a summary of the student survey was also prepared. Finally, a series of presentations were made, including the entire faculty, Student Affairs staff, student government members and student leaders.

This assessment and planning process not only identified essential information for the creation of a campus-wide leadership development model, but it also created conditions to begin to weave awareness of and commitment to leadership development more securely into the fabric of the institution.

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North Central College

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# CAN LEADERSHIP BE A COMPONENT OF THE LIBERAL ARTS

Thomas E. Deering and Gary Ernst

Understanding the managerial behaviors that cause effective leadership has been a topic of study for decades. After several thousands of publications, evidence shows multiple approaches to the study of leadership. Distinct lines of research have included power-influence, leader behavior, leader traits, situational factors, transformational theory, and charismatic leadership. From these varied approaches, over 350 definitions of leadership have been developed. Even though these definitions differ greatly, many include the concept of influence. As influence became a significant component of many leadership definitions in the 1980s, managerial research showed an increased interest in understanding its use.

With all that is now known about leadership styles, much is still a mystery. Research in this fertile area can go in many directions. Our concern is focused on two questions. First, can educational institutions do more than teach "about" leadership? The underlying question being is leadership style a product of education and training or personality? Second, regardless of the answer to question one, whatever colleges/universities are going to do in the way of courses or programs focusing on leadership



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and leadership style, are the liberal arts the best place to do this? The significant question here is, "What should the liberal arts do and what is it we should not expect of the liberal arts?"

We believe this paper will be informative, instructive and produce a living debate.

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The PARTNERSHIP FOR SERVICE-LEARNING

*Academic Institutions and Service Agencies Uniting Learning and Service*

## SERVICE-LEARNING ACROSS THE CURRICULUM: UNITING EDUCATION AND COMMUNITY

Presenter: Howard A. Berry

What if we conducted education as if students were really present?

Historically and functionally education is one of the major structural shapers of a society. While this is true for all levels of education it is perhaps especially so with higher education, for it is during the college years that intellectual, ethical and social values are developed in students — values which will shape their future careers and public and private lives, opinions and actions. It is the period when vital testing, questioning and engagement takes place in regard to self, family and society.

A society's generational leadership is formed during this time. Leadership which maintains the stability of the society and at the same time provides innovative directions for a changing world. Leadership which, properly understood, is based both on intellectual breadth and depth, and is accompanied by a strong moral understanding of community — local, national and global.

In some ways education in the modern world has performed this task well. Growing numbers in all countries have gained access to education. In the United States especially the "noble experiment" of virtually universal education through college/university has provided a model now being emulated by other nations.

At the same time it is no secret that this very growth of educational access has surfaced problematic issues and concerns. Some of these relate to the very pedagogy and epistemology of education as we have constructed it.

Knowledge has increasingly been fragmented, self-contained and sometimes self-serving; faculty within a disciple and department concentrate on their narrow area of specialization.

"Value-free" teaching and learning has spread from the sciences to the humanities and liberal arts. There is little coherence in the curriculum, and even less discussion of the moral dimensions which accompany knowledge, leadership, and membership in society.



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Service-learning — the union of academic studies and community service — has been seen by some as a major means of addressing these issues and concerns.

When correctly understood service-learning has profound implications for teaching and learning, for curriculum coherence, for developmental theory, for values, for institutional cohesiveness, and for connection to community and the world.

Two important points converge in service-learning seen correctly. One is that service-learning has applicability across the curriculum. It should be equally valid for the humanities student, the business student, the science student and the engineering student. Faculty have an opportunity to revitalize their disciplines, their teaching, and to see coherence in the curriculum and in the learning by students.

The second is that the service should be real and meaningful. For this to occur service-learning must be institutionalized across the curriculum. Instead of the three hours of week of service which one course allows, students could engage in twelve to fifteen hours of service if three or four courses allowed the service experience to inform student learning about those disciplines and their connection to the common good.

Additionally, issues of critical thinking, values and development enter. Students become active participants in their learning. Through service-learning students see that values and analysis are an inherent part of life, living and knowing. Choices must be made about complex issues with insufficient knowledge. Decisions are not abstracts but have real consequences for real people. They see that slogans are not enough. They learn the reality of humility about change.

They develop a sense of worth and identity — often for the first time. No one has ever asked them to take responsibility for others. No one has ever pointed out that they have something to give. They are challenged, and through that challenge learn about learning, learn about the world, learn about themselves.

The value of service-learning can certainly be realized through local service. When conducted in international/intercultural settings dimensions are added. Students learn about other cultures, diversity, and the changing realities of the world.

Fully understood, and institutionally supported, service-learning can indeed allow students to be present at their own education.

# Project YouthLead

The McDonough Center for Leadership and Business

## PROJECT YOUTHLEAD OR "WHAT CAN YOU POSSIBLY TEACH A THIRD GRADER ABOUT LEADERSHIP?"


| | |
|---|---|
| Sandra J. Kolankiewicz, Ph.D., | English Department, Marietta College |
| Cheryl Carver, Principal, | Harmar School |
| Carol Garoza, Art Teacher, | Harmar School |
| Diane Pfile, First Grade, | Harmar School |
| Marilyn Meeks, Health/Quest, | Marietta High School |
| Jerry Bedilion, English/French, | Warren High School |


The purpose of Project Youthlead is to train K-12 teachers in leadership concepts and help them create leadership curriculum suitable for their grade levels. On the assumption that anyone can be an active citizen leader, we believe waiting until college may prove too late for instilling in children a sense of social responsibility , community loyalty, and for helping them to develop both the ability and the willingness to communicate, especially if they are members of a group that has traditionally been marginalized. Treating leadership as a subject "just for college" implies that only a few can participate effectively in leadership activities.

In order to provide a focus for the creation of the syllabus for our ten-day Leadership Institute, we choose as our guidelines the following:

(1) Power is multifaceted and complex.
(2) What is the relationship between mutuality and power?
(3) Different leadership styles are appropriate to different situations.
(4) Leadership models are social constructs. As the social models change, so do the leadership models in response.
(5) A full awareness of the dimensions of leadership can be taught and learned.

We then needed to decide what general topics were appropriate to discussions on leadership, such as the different definitions of leadership; group building and group dynamics; library resources for leadership; problem solving; visioning and sharing the vision; the dynamics and repercussions of marginalization; and communication exercises in areas such as active listening, conflict resolution and negotiation, assertiveness, and value clarification. We also included discussions on the individual and community, conflict within the community, citizenship coalition building, and advocacy, among others.

The next step was to decide on the manner of presentation. We chose to organize the various workshops in a variety of ways. Some of the topics seemed appropriate for the entire group of twenty-four, such as our general introduction to the Institute discussions on citizenship, and gender and leadership styles. Other topics seemed more appropriate for half the group at a time, and we would run two of these different sessions concurrently and then repeat them. The topics that

demanded more interpersonal skills, such as active listening and assertiveness, were presented by dividing the group into thirds and repeating three different workshops three times, carrousel style, until the entire group had gone through the sessions.

Finally, at the end of each day we held a Town Meeting with the whole group in the auditorium, the purpose of which was to assess both the day's organization and the academic component of the workshops. The assessment proved invaluable in understanding our participants' needs and in evaluating the success of our program.

In selecting our participants, we asked them to provide information which supported their active interest in innovative programs and creative approaches to classroom teaching. We also asked them to articulate how they approach teaching. If the applicants were administrators, we also asked that they include their perspective on how they see their administrative role in relation to both the teachers who work for them and the students in their schools. Two letters of recommendation were also requested. Finally, we looked for diversity in the subjects taught where applicable and sought two participants for each grade, first through twelfth. Our pool of applicants came from urban, suburban, and rural areas in order to further diversify the group.

The second half of Project Youthlead was the six-day Curriculum Development Institute, during which the teachers developed grade-specific leadership lessons. On the first day we introduced Dimensions of Learning, a learning model that emphasizes critical thinking and collaborative learning. We then introduced three models for year-long curriculum development and asked the teachers to decide as a group which model they wanted to use. After that decision, was made, the teachers were broken up into primary, intermediate, and secondary groups and asked to develop their lessons. The third, fourth, and fifth days of the Institute were devoted only to curriculum development. On the final day of the Institute, the groups presented examples of their lessons to each other.

A final component of the Institute was the assessment of the curriculum by those participants who were taking the Curriculum Development Institute for graduate credit. These teachers met separately in the evenings with Dr. Golden from the Education Department and decided on a criteria and means of assessment, which were also presented to the group on the last day.

Our plans now are for the teachers to field-test their lessons. Every month they are to report back on their successes and failures. If a lesson had problems, we ask them to include solutions or modifications, if possible. We will be meeting for two three-day retreats during the year, one in November and one in March, and we will be further assessing the curriculum and maintaining the integrity of the group. The final curriculum will be finished by the end of August 1995.

Not only will we be producing a leadership curriculum, but we also have created a Leadership Resource Book, which contains ideas and information covering such topics as Games & Activities, Motivational exercises, and Multicultural Cultural Perspectives. The Resource Book is a supplement to which everyone contributed and which contains materials that can be used by all.

From our perspective, Project Youthlead has been a tremendous success, due in part to our work at the McDonough Center, but mostly because of the teachers who were involved in the program. We assumed that teachers K-12 would be the best people to develop a leadership curriculum for children, and we were right. Our participants were clearly talented professionals who care about kids and the future.

PURDUE UNIVERSITY

SCHOOL OF TECHNOLOGY

# Marriage in the Making: Academia and Business Unite For the Common Good

AL CRISPO
RODNEY VANDEVEER
GARY WAGENHEIM

There have been many attempts at teaming between business and academia but for some reason, business can't quite clarify its needs and the academic world doesn't always accept the necessary changes requested.

As educators: Are we focusing on the common good? Is there a gap between academic theory and business practice? Are we teaching the right subjects? Are the best techniques and styles being used in today's classroom?

In the business world a board of directors is made up of a diverse group including different disciplines and different levels of expertise to prevent the occurrence of gaps. This structure works well when developing solutions to complex problems. The diversity of the group allows members to see all sides of an issue. However, many schools may appear myopic in their research / theory approach to teaching, thus creating a gap between the student's education and what business needs.

Schools teaching law, accounting, computer sciences, and music all have professionals on their staffs to help bring practical experiences into the classroom and close the gap. Some schools, however, have been slow to adopt this marriage between academia and the business professional.

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Would it be advantageous to use professional business people to bring real life experiences into the classroom? Would business and liberal arts programs benefit from a having a business professional on staff to supplement the traditional programs?

One successful model of this marriage between business and academia can be found in the School of Technology at Purdue University. Here academicians and business professionals work side by side on faculties teaching computer science, leadership, technical graphics and most engineering technology curriculums. Course design, delivery, and content are continually evaluated to stay current in today's job markets.

The objective of this session is to start a dialogue that focuses on some of the topics mentioned above, with a goal of continuous improvement for the common good. The following summarize relevant topics to brain storm:

1) Looking at the perceived gap.
2) Ways to bridge the gap.
3) Teaching styles (theory or experiential).
4) How to achieve more collaboration between the academic and business professional.
5) What are the obstacles faced by the business professional as he/she enters the academic world.

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SCHOOL OF TECHNOLOGY

**The Leadership/Management Snafooz Puzzle Simulation**

**Presenter:** William G. Krug

**Abstract:**

The tendency of today's student is to focus their college career and future work career on self perpetuation. The "self" focus has been encouraged from early child hood through parents and teachers who emphasize that only self initiative will bring success. That your individual competitiveness to succeed and come out on top will determine your success in the "real world" once you get there. How do we as college teachers change that perception to one that brings about the realization that the leadership and managerial competencies needed to be successful are the ones that develop the "group" more than the "self", therefore the focus on the common good. The leadership/managerial skills needed can be easily lectured on in the classroom but the development of these skills and the opportunity to practice them is much more difficult in the sterile environment of the classroom. Role playing the competencies needed to develop the common good of an organization in a realistic classroom situation is critical to the development of these skills.

The use to leadership/managerial simulations are important at all levels of the college curricula to focus and emphasize the learning points of that particular lesson. In the process of developing the critical thinking and conceptualizing skills needed for the upper level classes it is often necessary in lower level classes to teach a single skill or



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combination of skills that can be used to bring about a desired effect. Simulations that are patterned around real world work situations are successful to the teaching of these skills.

The Leadership/Managerial Snafooz Puzzle Simulation is an effective tool that can be used and modified to fit a variety of skill related situations. The simulation involves the use of three tool boxes (Leadership skills, Managerial skills, Combination of Leadership/Managerial skills) and an simulation involving the use of Snafooz Puzzles. The Snafooz puzzle provides the basis for a complicated work situation that can be centered around any work situation. The organization set up of the group can also be situated to mirror about any work group. The leader/manager of the group can only use the tools provided in their tool box to accomplish the task, through their group, of assembling the puzzle. By limiting the tools available for use the student then gets practice in the use of those tools, this combined with feedback from the group provides an interesting and interactive environment from which students focus on the skills necessary to accomplish a goal through their group's effort.

Students learn from the simulation because it is complicated enough to require a functioning group, and the correct use of leadership and managerial competency tools in order for the group to be successful. Since the exercise is interactive and the puzzles are challenging students are interested in and stay involved in the simulation.

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PURDUE UNIVERSITY

SCHOOL OF TECHNOLOGY

# BASEBALL: THE AMERICAN METAPHOR FOR LEADERSHIP

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## ABSTRACT

*"Whoever wants to know the heart and mind of America had better learn baseball, the rules and realities of the game - and do it by watching first some high school or small town teams,"* stated Jaques Barzun in his book, God's Country and Mine.

In our desire as educators to connect the abstract concepts of leadership to student life experiences, we followed Barzun's advice and began using the American institution of baseball in the classroom. We have found in our classrooms that almost all students have played baseball/softball at some level or are aware of baseball through the pervasive influence of the media. The memories of these experiences remain very strong, enhancing potential transfer of leadership concepts to the students.

Picture a group of youngsters on an empty space somewhere, "choosing up sides", making rules, calling their own balls, strikes, and outs. Does this not remind you of necessary skills for work teams to possess? Contrast this with the organization of Little League, with clearly delineated levels of authority, work uniforms, and appointed umpires to monitor the "quality" of the workgroup. The analogies to the real world of work from just this simple comparison are rich with opportunity.

Baseball becomes a powerful metaphor to bridge the gap between "what is" and "what should be." Baseball serves as a mirror for American society and as an easily reached medium for students to explore and develop their understanding of leadership.

As one studies the game, the foremost historical issue to emerge is the relationship between players/workers and owners. Ethical issues abound ranging from the "black and white" matters such as the Black Sox scandal to the gray areas typified by such



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questions "Is it OK to break the rules - throw a spitball - to get a competitive advantage?".

In this workshop, the presenters will model a few (as time allows) of the "baseball as metaphor for leadership" modules that we have developed for use in our classrooms. Included in the development materials are fiction and non - fiction baseball literature, as well as video clips collected by the authors. The final portion of the workshop will be allotted for reminiscences, discussion and for the sharing of suggestions and new ideas on this topic.

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SCHOOL OF TECHNOLOGY

# CREATIVITY NAMES PLATES BRING COMMONALTY TO A DIVERSE CLASS ROOM

GARY WAGENHEIM
AL CRISPO

The following exercise/workshop is deigned to let group members creatively express themselves as they bond together for the common good of the group. Individual as well as group goals are formulated in order to focus on a common objective.

We respectfully submit the following exercise for your consideration as a 60 minute workshop to be presented at Leadership and the Liberal Arts.

**Goals :** Learning members names, establishing norms, building consensus, bonding members, developing learning objectives, exploring creativity, and appreciating differences.

**Group Size:** Any size

**Time:** Approximately 30-45 minutes

**Materials:** Heavy paper (60 lbs) 8.5 x 11
Assorted markers (colors and size)



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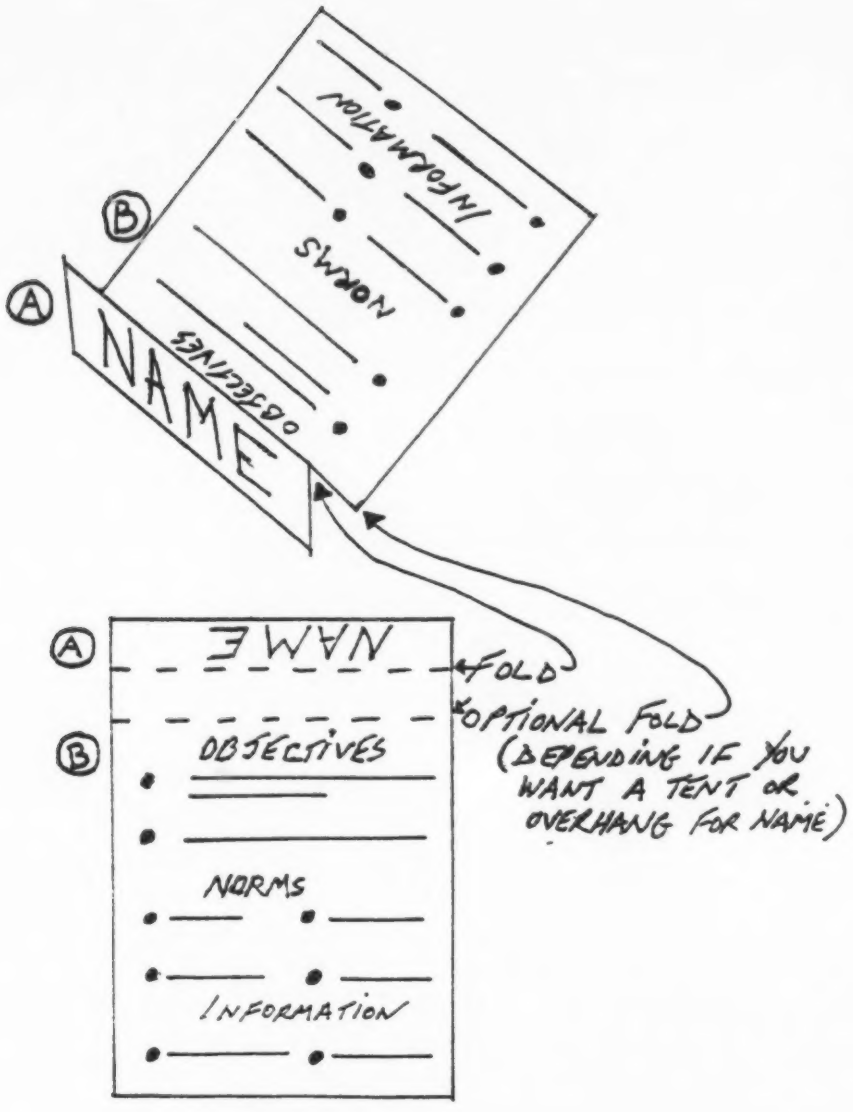
**Physical Setting:** Room with writing surfaces.

**Process:** 1.) Facilitator explains the procedure for designing creative name plates and/or demonstrates with samples. Facilitator distributes copies of Figure 1, paper, and markers to each member. Facilitator should encourage creativity by suggesting members use whatever colors, fonts, sizes, symbols, pictures, and/or alliterative adjectives that best represents them. 2.) Members as individuals design and draw decorative name plates (Figure 1 Part A). 3.) Members are encouraged to take turns presenting their name plate and sharing the rational for how it represents them. 4.) Members as a group brain-storm to develop consensus guidelines for the class: * Learning objectives, *Norms for participation, *Other pertinent information. 5.) Members write consensus guidelines on the back of their creative name plate to serve as a reminder during the class (Figure 1 Part B). 6.) After the development of complete creative name plates (parts A & B) the facilitator should process discussion about: bonding; creativity; norms; and differences with the following questions. How do you feel about the group? How do you feel about the consensus guidelines? What have you learned about others? What have you learned about yourself?

**Assembly Instructions:** See Figure 1

**Variations:** 1.) Use with different themes e.g. TQM principles. 2.) Bring in additional materials (decals, pictures, magazines, glue, tape, colored paper, and scissors) to create "art." 3.) Time may be saved by having members only customize names plates (Part A) using paper with preprinted backs containing learning objectives and norms for the class.

FIGURE 1



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Rivier College

School of Graduate Studies

# THE NEW ROLE OF LEADERSHIP IN AN ERA OF INTERDEPENDENCY

Michael E. Quigley, M.A. Ph.D.

One of the most powerful ideas bequeathed to us by the late Dr. W. Edwards Deming is that of optimization of an organization, when that organization is understood as a system. Optimization is the phenomenon of orchestrating the abilities latent in an organization, utilizing the brain-power of everyone in order to achieve the aim or mission of the organization. (The New Economics, 1993)

This concept of optimization presupposes a new way of defining the organization, which of course Dr. Deming did in his theory of Profound Knowledge. The four key topics inherent in Profound Knowledge are 1. appreciation of the organization as a system, in which there exists a network of functions or components working interdependently and collaboratively to achieve the aim of the system. 2. An understanding of the theory of variation which is to be found in all systems 3. An understanding of the theory of knowledge, and 4. Psychology, or an understanding of the interactions between people which enables the leader to establish an environment in which optimization of the system can occur, and in which people can take joy and pride in their work with others.

Optimization of the system however, which involves a transformation of the workplace as traditionally known, cannot take place without the transformation of individual managers and leaders. Their understanding of the new knowledge and skills of their work must be seen in their belief in their new role, and equally important, their "feet" must follow their heads and hearts. In other words, transformation of the workplace cannot occur without the cognitive, affective and behavioral change in how managers relate to other associates.

This is probably why organizations which define Quality in terms of mere techniques or statistical tools never achieve the desired transformation. They must first acquire a theoretical understanding of their organization as an organic system, and secondly they must realize that only transformed management can carry out the organizational transformation. Likewise, the hasty attempt to implement project teams in an organization can quickly grind to a halt without sufficient theory and understanding of a system which lies behind the concept of such teams and their role.

The definition of a system (a network of processes which function interdependently and work collaboratively to achieve the aim of the system) is likewise a fine definition of a team. It too, like the system which it mirrors) must first have an aim, a focus or a direction which is agreed upon by all the members of

the team. Second, each of the components has a different role to play. No two components are alike, but each complements the strengths of the others. These variations and differences are of importance to the organization, for they allow different opinions and perspectives to find expression on the team. This richness of opinions would not have occured in a group characterized by sameness.

Thirdly, as in a system, it is only through collaboration that a team can achieve synergy. Any internal competition or adversarial rivalry would suboptimize the work of the team, rendering it less effective than it could be otherwise. Fourth, the purpose of the work of the team is to achieve an aim which transcends the ability of individuals working independently of each other. Interdependence is the fuel of synergy and therefore of excellence on a team, enabling it to achieve otherwise considered unattainable. In other words, it is the language of win/win which is the foundation of success of the team.

If we have suggested that the organization understood as an organic system is the macro expression of the new reality, the teams which exist in such an organization are the micro expression of the organization. The one must be mirrored in the other for them both to be successful. But there must also exist leaders in such organizations who are characterized by the same principles.

There cannot be organizations or teams driven by vision if there are no leaders of vision within the same organizations. There can be no optimization of an organization if there are not leaders who understand how they might optimize their own proactive selves. If the components in an organization must work in an interdependent manner, so too must individual leaders be characterized by balance (intellectual, social/emotional, physical, spiritual) and by proactivity in their lives.

There would seem to be therefore a clear consistency of principle between the necessities of the new organization viewed as a system, the key expression of the organization expressed through the activities of different teams conducting the work of the organization, and the new kind of leadership within such an organization. A "misfit" between the organization and key leaders and managers would result in the decreased effectiveness of the organization and its teams.

At the same time, it is clear that such an organization has transcended older models of leadership and of management derived from an era of industrialization and of limited access to information and to knowledge. In the organization of the post-industrialized era, in the new economy based on knowledge, the new manager is an enabler not a controller. The new manager is coach and counsel to others on the team, not a judge. Giving counsel implies supporting, urging, encouraging others, not seeking to blame or to condemn. The new manager is a listener of opinions, not a supervisor overseeing others, and claiming super vision and superiority which others could never possess.

For us to develop such seamless principles within an organization, new leadership providing organizations with role models with appropriate attitudes, beliefs and above all, ability to "walk the talk" will be indispensable. But the resulting dynamism within an organization will be its most effective vehicle for prosperity and success in the turbulent economic climate of the years ahead.

**Salem College**

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# Common Good: The Cornerstone of Twenty-first Century Leadership

Douglas B. Borwick, Ph.D.
Associate Professor of Arts Management and Music

## Introduction

In a traditional (hierarchical) leadership framework, the concept of "common good" is "optional equipment" for the leader to consider "adding on." In collaborative leadership, seeking the common good serves as the foundation upon which all enterprise is built.

Before this can be discussed, an understanding of what is meant here by leadership is essential. Traditional hierarchical leadership refers to a command structure with a single individual in charge. It is what Joseph Rost refers to as the "Do what the leader says" school. It is also an approach which makes little practical distinction between leadership and management.

Collaborative leadership is variously referred to as heterarchical, organic, shared, or team-based, to list a few of the popular terms. This is not a paper about definitions; however, my operating description of leadership is that it is not a trait residing in an individual. It is a characteristic of a group of people (as in "that company has good leadership"–with leadership here not referring to people). The group is responsible for its own leadership. Leadership is the process by which a group arrives at a shared vision. In this view of leadership, management then is the process of implementing that vision. (This is not a comprehensive view of collaborative leadership and management, but it does enable a beginning of the discussion. One of the truths about leadership education and research is the distressing tendency to argue about content without realizing that the "conflicts" stem merely from the use of different definitions of the same words.)

One assumption of this paper is that the ultimate future of leadership rests in "heterarchy." There will be an attempt to show how the nature of collaborative leadership makes the common good of the group the key element in enabling effective action. It will then be demonstrated that any group and its larger community are so inter-dependent as to necessitate concern for the community's well-being along with the group's.

## Whatever Happened to Hierarchy?

Waves of economic, social, and conceptual change are inexorably pressing toward forms of collective enterprise that are not hierarchical. Many of the forces which led to the creation of authoritarian structures are dissipating. The assumptions that the world was orderly and predictable, that efficiency was achievable through centralization, that society was homogenous, and that materials and equipment were larger factors than labor in achieving profitability have all been called into question. Indeed, many of the changes occurring in these areas are making traditional leadership (and traditional management along with it) counter-productive. Significant alterations in the way we organize enterprise are inevitable if we want to be effective in our own work and competitive in the world at large.

The Common Good in Teams

One of the most important forces driving the shift away from hierarchy is the complexity of the systems in which we operate. This, plus our working environment's "perpetual whitewater" (Peter Vaill's phrase), requires that information and creativity be shared. Organizations have to fully utilize their human resources to tap Peter Senge's "larger pool of meaning." This is the method best suited to arrive at solutions beyond the capability of a single individual, and it requires an extraordinary collaborative environment.

Collaborative enterprise only works when functional individuals come together to participate in functional group processes. A pre-requisite for functional groups is a concern for each individual as a person as well as a professional. This concern, in total, equals the common good of the group and is essential for shared leadership to be effective.

Teams and the Common Good of Society

As the inter-dependence of systems is more fully understood, it becomes clear that the common good of the team is inseparable from the common good of society. Organizations which do not support the common good find themselves embroiled in messy public relations battles, impeding whatever is their central mission. In addition, with the increasing importance to productivity of the well-being of personnel, the relationship between an organization and what is its potential workforce is critical. Finally, for long-term health, an organization must be concerned with and seek to serve the needs of its "consumers" (regardless of whether it deals in products, services, or ideas) even in matters beyond the scope of its own expertise.

Implications for Leadership Education

Two areas come quickly to mind as being important in training for collaborative leadership. Much time must be devoted to developing inter-personal communication skills–both between individuals and within groups. A second critical quality is the ability to value the potential that difference–whether of point of view, background, or belief–brings to problem-solving. While not easily taught, it is rooted in the examination of individual assumptions about the world.

Conclusion

There is a good deal of difference between "should" and "must" in working toward the common good. The fact is that traditional leaders have viewed concern for the larger society as an option they could choose or not, depending on their time, resources, and inclination. One of the most intriguing aspects of the move toward "heterarchical" leadership is the fact that it depends upon furthering the common good for its effectiveness.

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## Radicals Are True Agents of Change

Radicals: Agents of Change has been offered for three years to any junior or senior as a general studies course at Richard Stockton College. The major objectives of the course are to illustrate that radical leaders have been instrumental in creating significant change in history and to eliminate the misunderstanding of social movements.

The course begins with the radical methodologies needed to create change. The reading of Saul Alinsky's Rules for Radicals is used to examine strategies and actions needed for organizing a social movement. Strong emphasis is placed on understanding the importance on strategic planning and the interaction of power, people and money. Juxtaposed with Alinsky are Eric Hoffer's theories and ideas of social change in The True Believer: Thoughts on the Nature of Mass Movements. Hoffer gives excellent insight into the psychological and sociological reasons of why people participate in social movements.

After grasping the fundamentals, the course then takes a look at the concept of Charisma. Various readings are used to discuss the concept and the importance of charismatic behavior in social movements.

This knowledge is then used to discuss past and current social movements and their leaders. Selected cases from the Hartwick Leadership series and videos are used to discuss these movements. Examples of the leaders discussed are Martin Luther King, Malcolm X, Hitler and Gandhi.

The last component of the course is to have students to develop their own plan of action to a problem that needs social action. In the past examples of action plans have been getting better lightning for paths to the dormitory (to reduce crime) and changing the disposable cups in the cafeteria.

Active participation is required by all students. Projects include analyzing Randall McMurphy's leadership behavior in One Flew Over the Cockoo's Nest and the final action plan that includes a well thought out strategic plan.

At the end of the course, students will have developed a basic understanding of the dynamics of social change and the conceptual and critical thinking skills to develop an appropriate strategic plan.

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# REEL LEADERSHIP

Presented by Assistant Professor James F. Barry

ABSTRACT

Are you dealing with video generation students in your classrooms? I am. Ever try talking to someone when the TV is on? You can't even make eye contact with them even during the ads! Why fight it? I decided to join it. Nowadays, in my leadership classes I show movie and video clips. Not as a diversionary tactic or source of entertainment, but rather as a visual impact tool.

The title of the course "Developing Subordinates" may be somewhat misleading. It is actually a course about discovering oneself. The theory being that midshipmen must first discover who they are themselves before they can effectively lead others. Using resources such as "Covey's Seven Habits," Myers Briggs, and counseling techniques, the student begins the process of self discovery. The instructor acts as a coach/facilitator, guiding the group through each developmental process. Movies and videos play a key part in this process? Some examples:

- "Joy Luck Club," "Mississippi Masala," and "Sarafina" for racial issues.
- "The Fisher King." Moving from dependence toward interdependence.
- "The Mighty Ducks." Looking back at those who may have impacted us negatively.
- "The Doctor" and "Regarding Henry." How crisis can change our perspectives and why we wait until it enters our lives to change.
- "The Accidental Tourist." Our first impressions of others aren't always right.
- "Article 99." The frustration of dealing with and working in a rigid institution.
- "Schindlers List" for all the obvious reasons.
- "Letters from Viet Nam." The dark side of armed conflict and its impact on individuals.
- Also, "60 Minutes" type programs on current issues that tie in with the class syllabus are also used.

Students are mentally provoked by these short clips and the follow-up discussions can be lively and heated. An out growth of this is the desire by many students to see the complete movie. This we do on Friday nights on a volunteer basis. This, in turn, provokes an opportunity for more discussion and debate. How this process works along with some examples and having the participants take an active role will be the focus of this presentation.

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# THE LEADERSHIP COVENANT: ESSENTIAL FACTORS FOR DEVELOPING COCREATIVE RELATIONSHIPS WITHIN A LEARNING COMMUNITY

Nadyne Guzmán, Ph.D.
Assistant Professor -- Educational Leadership

Through the process of creating a common purpose and focusing collective energy toward desired outcomes, leaders often encounter fear and resistance to change. Collaboration in leadership, which includes stakeholders from all levels of an organization or community, is now widely recognized as critical to achieving results. Making decisions by consensus within groups is becoming more commonplace. Barriers to full collaboration, however, often stem from unrecognized sources that emerge from within or without the system. Further complications arise from various perspectives on what constitutes the common good within a given community. This paper presentation addresses various barriers encountered by organization and community leaders when attempting to implement change and redirect the collective focus.

Cocreative relationships occur when leaders and followers work together in a reciprocally responsible relationship based upon a common purpose. A learning community is one in which all members are actively involved in developing skills and gathering knowledge that will contribute to that same common purpose as well as to personal fulfillment. Both will be further defined and related to a broader societal common good.

The process of covenanting toward a common purpose, translating that intention into reality, and achieving success through the creation of synergistic relationships combine into the power to create transformational effects upon individuals as well as systems. Participants will learn essential factors for developing such outcomes. These factors apply to the evolution of a small work team, a large organization, or a community. A model will be presented which has been designed to describe and prescribe both structure and process for organizational and community efficacy. Building on this model, the presenter will propose a process whereby the common good might be identified within a diverse population.

In this dialogue, participants will discuss how to create system integrity and balance, rethink the leadership role, build healthy teams, address conflict, and increase trust while redefining rules, roles, and relationships. An emphasis will be placed on the role and responsibility of the individual toward creating a common good. A discussion of implications for generalizing the concept of a learning community to society in general will complete the session.

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UNIVERSITY OF MARYLAND AT COLLEGE PARK

COLLEGE OF BEHAVIORAL AND SOCIAL SCIENCES • CENTER FOR POLITICAL LEADERSHIP AND PARTICIPATION

**Leadership and the Common Good:**

**A Focus On Multiple Learning Environments"**

**Presenters**

Terry Hogan, Director of Student Activities and Community Service Programs, Ohio University

Nance Lucas, Associate Director and Director of Faculty and Curriculum, Center for Political Leadership and Participation, University of Maryland at College Park

**Abstract**

College student leadership programs today provide diverse environments for students to learn about and practice leadership. Leadership programs on college campuses have evolved from single topical training workshops in the 1970s to comprehensive programs with multiple offerings.

Today's trends in leadership programs include the use of community service activities as a vehicle for leadership training, collaboration between student affairs and faculty in program design and delivery, a refocus on ethics training, and the use of multicultural education models to affect student leadership development. It is imperative for leadership educators to understand these trends and provide appropriate learning environments that foster contemporary leadership development.

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This session will include two distinct leadership program prototypes as models of a comprehensive leadership program: one based in academic affairs, the Center for Political Leadership and Participation, and one in student affairs, the Ohio University Leadership Development Program. Both program prototypes include community service components, academic courses, high school leadership training, sequential leadership development training, internships, leadership awards program, a leadership theme week program, and a residential living learning program in public leadership. These leadership program prototypes highlight examples of leadership programs characterized by collaborative efforts of student affairs professionals and faculty.

Facilitators will share a draft of the *Council for the Advancement of Standards (CAS) for Leadership Programs* document as a framework for designing a comprehensive, collaborative student leadership program. Participants also will discuss their perspectives on current leadership trends and visions for the future in educating students on concepts related to the common good.

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# A Qualitative Curriculum for the Study of Leadership

Dr. Thomas A. Hodgson

## Abstract

This curriculum proposes a way to learn about leadership from a variety of perspectives and disciplines. The recent literature suggests that the student of leadership would do well to pursue these four broad objectives:

1. Understanding leadership as a complex and contextual human phenomenon,
2. clarification of values and knowledge of self,
3. development of critical reflection skills, and
4. nurturance of the imagination.

These objectives would be sought within a framework of the liberal arts, steeped in an atmosphere of critical conversation and multicultural perspectives.

The curriculum also assumes a qualitative approach to learning, since the very nature of the leadership phenomenon is subjective, and, as recent leadership literature suggests, can be limited by positivist definitions.

The curriculum is designed such that early in the program, the student of leadership studies the phenomenon of leadership, examines skills of critical thinking, and the gains the ability to challenge and refine ideas through the dialectic. (See Figure 1.) As the student moves clockwise around the circle, the course of study becomes increasingly removed from the theoretical description of leadership. Encounters with case studies, biographies, autobiographies, and literature serve to affirm and enrich what student may already know about leadership. Yet, at the same time, these same encounters may challenge the assumptions of students--broadening their horizons and enabling them to see with different eyes the many dimensions of humanity and its leaders.

In the following illustration, students move continuously through a circle of experiences, always relating experience to imagination, continually returning to their beginnings for renewal. Each dimension is understood in its relation to the whole concept of leadership, just as the whole is understood in relation to each of its parts. In this way, the model is a hermeneutic circle, illustrating what might become a pattern of life-long learning. For each new beginning to the cycle brings with it new experiences and new knowledge with which to understand the leadership theories, case-studies, biographies, autobiographies, and works of literature that follow.



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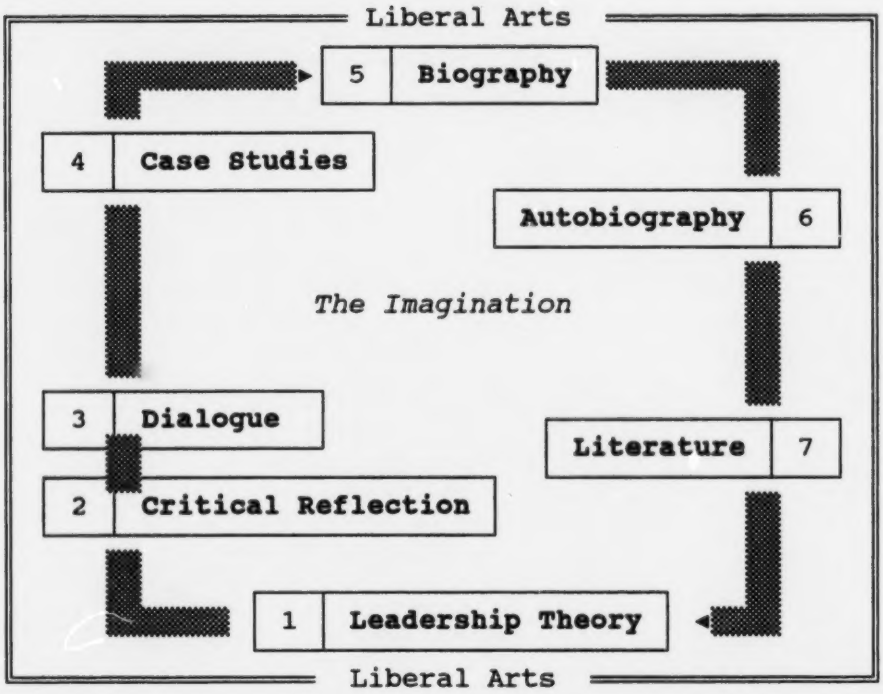
**Figure 1**




Each curriculum area is connected to the next by a process of dialogue and critical reflection, taught in steps two and three and thereafter represented in Figure 1 by the shaded line. Soon after the study of leadership theory is begun, skills of critical reflection and dialogue are taught as a fundamental approach to examining and absorbing the experiences to follow. The double line around the curriculum symbolizes the curriculum's place in a liberal arts framework--ensuring that each student's experience is grounded in a broad base of knowledge, understanding, and appreciation. And finally, at the center of the model is the student's imagination--an integral part of the student's ability to "imagine," in Maxine Greene's words, "the familiar in the heart of a stranger" This imagining takes place in every step of the curriculum, especially in the readings of autobiography and literature.

By combining knowledge of the phenomenon of leadership with the knowledge of self, the student can reinitiate the cycle of learning: reexamining the qualities of a leader and cases of leadership; plumbing greater depths in biography and autobiography; engaging more challenging forms of artistic and literary expression; and ultimately, realizing deeper levels of self-knowledge. With each trip around the circle, the student brings new insights and deeper understandings to each new encounter with knowledge. It is possible, through this circle, to read the same autobiographies and novels, and study the same cases again and again, finding new and deeper meanings, continually enriching the transaction between reader and text.

WASHINGTON COLLEGE
*in the State of MARYLAND*

Resident Assistant Programming -Expanding Leadership Training Opportunities

W. Dennis Berry and Edward E. Maxcy

Due to the size and make-up of the graduate studies program, the Resident Assistant program at Washington College is somewhat unique . Currently it can not rely on graduate level coordinators for the supervision of its residential halls. As a result, Resident Assistants are identified and selected based on observations and faculty/staff recommendations prior to gaining any training for the tasks of providing residential leadership. As might be expected, problems arise during the academic year related to varying interpretations of discipline, building vandalism and basic guidance towards responsible decision-making by residents.

To address these, and other problems , a strategic plan was initiated to expand leadership opportunities for all students to allow for a wider selection base for Resident Assistants. The focal point was on providing essential communication and personal development skills to students interested in taking leadership roles in clubs and organizations using a seminar learning format.

The next phase of the strategic plan required the integration of the Resident Assistants into this leadership format for the annual Resident Assistant and Peer Adviser training. A committee of administrators and Resident Assistants was identified to work on the training "institute" curriculum and design and in ten short days, a program of topics and on-campus presenters was identified. Using a conference design, participants were required to take two "core" training sessions and select two "elective" sessions. In an effort to maximize this training project, it was decided to expand the opportunities for training beyond the regular attendees (resident assistants and peer advisers). The newly formed student-athlete mentor program initiated by the Athletic Department and the Executive Board of the SGA were extended invitations to remain on campus after the exams concluded to participate in this leadership "institute" program. The responses to this type of Resident Assistant training by those attending were overwhelming, prompting the accelerated development of a more comprehensive, year-round, training effort for Resident Assistants.

In defining the strategic plan for expanding the leadership opportunities and re-designing the resident assistant training program, the initial step involves creating a mission statement as the foundation for such training.

At Washington College, the following statements were used as that foundation.

- Residential life is an integral part of the total academic experience, and as such, must provide learning experiences that extend beyond the traditional classroom.

- The responsibility of the Resident Assistant, acting in an official capacity for the Office of Student Affairs, is to understand the significant role they have in teaching and mentoring students.



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•The Office of Student Affairs, in promoting these statements on residential life, will develop an on-going training program for resident assistants to expand the resources and opportunities for developing leadership and human interaction skills.

With these statements creating the primary direction, the process of structuring the Campus Leadership Series as the base program for all future training began. By coordinating the training of Peer Advisers by the Office of the Academic Dean and Student-Athlete Moniors by the Athletic Department, there would now be three leadership programs available to student for preparation prior to applying for resident assistant positions. In defining each program each had a central theme of service to student needs with specific interests addressed by each (table 1). As described previously, the Campus Leadership Series focuses on providing essential communication and personal development skills to students interested in taking leadership roles in clubs and organizations. The Student-Athlete Mentor training focues on facilitating communication within teams and to establish educational programs to reduce social hazards for student-athletes. The Peer Adviser training focuses on providing the communication skills needed to lend academic support to students. It is felt that if coordinated properly, all three programs will provide leadership skills to participants that will easily transfer and support the desired qualities we seek in resident assistant candidates.

Table 1

| Campus Leadership Series | Peer Advisers | Student-Athlete Mentors |
|---|---|---|
| Level 1 Introduction Seminar (6 hours) | Pre-Orientation Training | S-A Mentor Fall Orientation |
| Level 2 Special Topic Seminars (2 hrs) | Session 1: Study Skills | Session 1: Identification Subst. Abuse |
| • Team Building | Session 2: Referrals | Session 2: Performance Pressure |
| • Problem Solving | Session 3: Freshman Experience | |
| •Situational Leadership® | | |
| •Leadership Secrets of Attila the Hun ® | | |

With these experiences available to all students, a better prepared candidate should emerge for the resident assistant selection process. By using a modified continuing education unit (CEU) system to establish a record of exceptional participation in the various training programs , we are in a position to identify a supporting criteria for Resident Assistant selection. To place further importance on the in-service training process for currently employed resident assistants , it is hoped that they will accrue at least 7 CEUs during the course of each academic year either through structured RA training sessions or through other leadership training opportunities to maintain active staff status. This session will detail in greater depth the pre-assignment training as conducted during the Leadership Institute and other initiatives used to foster leadership development in our undergraduate population.

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Phi Theta Kappa Leadership Program
Leadership Development Through the Great Books

Cindy L. Carbone

Phi Theta Kappa, the International Honor Society of the two-year colleges in collaboration with the W.K. Kellogg Foundation, has developed a leadership program which focuses on the leadership ability found in the unique student at the two-year institution. This program recognizes the non-traditional student body as one who combines academic and non-academic excellence, a strong work ethic, civic and business involvement, diversity and demonstrated potential, and applies all these talents to community projects and commitment. This program provides a basic understanding of leadership and group dynamics theory and assists the participant in developing a personal philosophy of leadership, an awareness of the moral and ethical responsibilities of leadership, and an awareness of one's own ability and style of leadership. This program provides students the opportunity to develop essential leadership skills through study and observation of the application leadership behavior. The program consists of an introductory session, where students develop a personal leadership philosophy, and eleven skill modules, where students explore the following: articulating a vision, goal building, decision making, time management, team building, empowerment, conflict management, ethics, service, group dynamics and change, and situational leadership. The program integrates writings from the humanities - the Great Books - as its literary foundation for leadership models exploring race, gender, and cultural diversity. The program is taught exclusively by instructors certified through the Leadership Development Program of Phi Theta Kappa.

XAVIER UNIVERSITY

Management Department

## ABSTRACT

Xavier University has undertaken a major project as a result of a decision made by the faculty and administration. All freshmen are required to take a one credit diversity course entitled E Pluribus Unum. Twenty-one faculty and staff members from different disciplines are teaching the course in small sections (under 20 students). A wide variety of formats from all retreat to traditional one hour classes are being used. The faculty have undergone extensive training, studying programs at several colleges and in industry as well as reviewing the literature.

Several of the interactive exercises used in the course will be demonstrated. In addition, demographic and illustrative lecturette material will be shared.

The purpose of the program is to introduce new Xavier students to:

the opportunities cultural diversity presents;

the issues of stereotyping, prejudice, and discrimination and their relation to the exercise of power in American society.

By the end of the course students should be able to:

1. Define and describe such concepts as stereotyping, prejudice and discrimination, and identify them when they occur.

2. Have an increased awareness of their own attitudes and behavior regarding diversity.

3. Identify ways in which they can continue responsible involvement with these issues.

The course deals with race, gender, age, ethnicity, religion, lifestyle, sexual orientation, physical and emotional challenges, behavioral differences and other aspects of our life that makes us different from each other. Many of these areas will be discussed.

The evaluation of the program includes an elaborate design for feedback from students before and after they take the course (right after they finish and again a month later). As part of the evaluation an instrument is being utilized that has been standardized and that compares attitudes toward discrimination and prejudice aimed at a variety of minorities.

This presentation will begin with an overview, then discuss other campus programs, Xaiver's program will be explained in detail, the research design will be explained and the significant results discussed utilizing the study report as a handout. A variety of materials including videos, syllabi, questionnaires, lists of books and their resources material will be shared. This session should be helpful to anyone teaching leadership who wants to add units dealing with diversity.